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The
CHRISTIAN CENTURY
A Journal of Religion

A Ritual for the Stratosphere
An Editorial

Germany Welcomes a Messiah
By Paul Hutchinson

Explaining the Jew
By Alfred Williams Anthony

A Federal Religious Census
By J. Elliot Ross

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In This Issue

Alfred Williams Anthony

Whose article, "Explaining the Jew," appears in this issue, was the founder of the Federal council's commission on good will between Jews and Christians. He is a member of both the executive committee and the administrative committee of the Federal council of churches. His long experience and wide activity in cooperative matters have included the chairmanship of the committee on union of the Free Baptists and Baptists from 1904 until the union was accomplished, membership on mission boards, and several positions having to do with the investment of funds for religious and educational purposes.

J. Elliot Ross

Is a Roman Catholic priest and a member of the Paulist order. There is no priest who is a more welcome figure at "mixed" assemblies for the discussion of religious or social questions, and none who makes more valuable contributions to them both by his spirit and by his utterances, than Father Ross. Much of his work has had to do with students. He has been the counselor and teacher of Catholic students at the University of Texas, Columbia university, (Newman hall and lecturer in Teachers college) the University of Iowa (associate director of the School of Religion), the University of Illinois (Newman foundation), and now at the University of Virginia.

In Coming Issues

Early issues of The Christian Century will contain a story by Dr. Charles M. Sheldon, entitled "All Over Forty," and two articles on Buchmanism by Rev. Samuel M. Shoemaker, Jr., who is second only to Mr. Buchman in the leadership of the "group movement," and Professor D. J. Wilson of London, Ontario, who has been a close observer of the course of the movement in Canada.

The Christian Century

August 16, 1933

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Calendar of Coming Events

July 29-Aug. 14. General conference for Christian workers, Northfield, Mass.
August 5-21. Silver Bay vacation conference, Lake George, N. Y.
Aug. 11-20. Winona Lake Bible conference, Winona Lake, Ind.
August 14-21. Massachusetts Christian endeavor conference, Northfield, Mass.
August 14-Sept. 1. Westminster choir school, summer session, Lake George, N. Y.
Aug. 16. Annual conference Methodist Protestant church, Marion, Ind.
August 20-27. Northern New England school of religious education, University of New Hampshire, Durham, N. H.
Aug. 21, 22. Second annual conference of allied youth, Cincinnati.
Aug. 21-27. Western yearly meetings. Society of Friends, Plainfield, Ind.
August 23-26. Y.M.C.A. industrial conference on human relations, Lake George, N. Y.
Aug. 25-Sept. 4. Ocean Grove, N. J., camp meeting.
Sept. 2, 3. United conference farm groups, labor, unemployed organizations, and progressive political movements, sponsorship League for political action, Chicago.
Sept. 4, 5. Meeting of presidents and secretaries of the World Alliance.
Sept. 5-8. Tower Hill convocation, auspices Congregational-Christian conference of Illinois and Chicago Congregational union, Tower Hill Camp, Sawyer, Mich.
Sept. 5-10. Wisconsin conference of the Methodist Episcopal church, Milwaukee, Wis.
Sept. 9-12. Universal Christian council for life and work, executive committee, Novi-Sad, Jugo-Slavia.
Sept. 12-16. "The Singing Globe," allegorical drama of world brotherhood, sponsorship Chicago church federation, A Century of Progress, Chicago.
Sept. 15-16. World alliance for international friendship through the churches, Sofia, Bulgaria.
Sept. 19-21. Midwest regional meeting, Congregational Christian churches, First Plymouth church, Denver, Colo.
Sept. 27-28. Foreign Missions conference of North America committee of reference and counsel, New York, N. Y.
Oct. 1. Rally day (Methodist).
Oct. 3-10. Quadrennial conference, Evangelical Synod of North America, Cincinnati, O.
Oct. 6-8. Annual conference of teachers' union and auxiliary. Hudson Guild farm, Netcong, N. J.
Oct. 6-10. Missions Training Institute, New York city.
Oct. 11. Annual convention of New Hampshire council of religious education, First Congregational church, Concord, N. H.
Oct. 11-15. International convention of the Disciples of Christ, Pittsburgh, Pa.
Oct. 14-16. New England regional conference, Pittsfield, Mass.
Oct. 17-19. Catholic rural life conference, Milwaukee, Wis.
Oct. 19. St. Louis conference, Methodist, south, Sikeston, Mo.
Oct. 20-22 Sesqui-ceneennial, Dickinson college, Carlisle, Pa.
Oct. 22-26. Centenary Anglo-Catholic congress on the Catholic Revival and the Kingdom of God, at the Bellevue-Stratford, Philadelphia.
October 31. Fall meeting, New York district, New York conference, Woman's foreign missionary society, Calvary church, New York, N. Y.

The Christian Century

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EDITORIAL

IT IS consistent with the general trend of things that the federal government should announce a nationwide campaign against organized crime, and perhaps equally consistent with the administration's habit that a professor should be put in charge of it. In this case the professor, Raymond Moley, assistant secretary of state and reputed head of the Roosevelt "brain trust," is a man who has had extensive experience in criminology. Long before he had been taken into the President's official family he had been called in by a number of states either as director of campaigns against crime or as consultant in the reorganization of criminal codes and penal systems. In this field of work to which he has been temporarily assigned, Professor Moley will be much more at home than he was at the London economic conference. In the treatment of crime, as in taking care of unemployment and meeting the economic crisis, it is important that the states and minor political divisions bear their proper responsibilities and do not rely upon the federal government to do it all. But it is also urgently necessary that social diseases which recognize no state lines but cover the country like a pestilence shall be treated as national problems. No "recovery" is more important than a recovery of law-enforcement.

Crime as a National Problem

An Injustice to Ohio Drys

AN editorial in our issue of July 26 contained references which, after much discipline by our Ohio readers, we now see to have been erroneous. We characterized the great petition asking that the Mosier bill be submitted to a statewide referendum as a strategy of delay, and The Christian Century strongly favors speeding up the vote on ratification of repeal in all states, especially those where the drys are strong. But it is now clear that there was much more involved in the plea for a referendum on the Mosier bill than the present vote on repeal. The fact is that the Mosier law is not a piece of special legislation providing for a convention to vote on repealing the 18th amendment, but a general law determining the manner in which conventions will be called *whenever* congress proposes an amendment and calls for ratification by state conventions. It is not alone drys but hosts of fair-minded citizens in Ohio both wet and dry who object to the Mosier law. They feel that the system of constituting these state conventions by electing pledged members at large is not democratic and fair. Moreover, they hold that the particular technique for calling such conventions does not involve a federal function but a state function, and as such it should be amenable to referendum. It seems so to us also. But since the legislature derives from the federal constitution its authority to establish machinery for the convention, the court held that the choosing of delegates is only incidental to the exercise of a federal function. The matter is pretty complicated for a non-resident of Ohio, but it looks to us as if the only way to undo the mischief (in case the U. S. court sustains the Ohio court's decision) is to get a new legislature to repeal the Mosier law. Meanwhile, Ohio voters on ratification on November 7 have our sympathy.

Women's Congress Refuses To Recognize God

THE International congress of women, which met in Chicago recently, called together a very large number of women including many of the most influential leaders in this and other countries, representing most of the women's organizations for various types of uplift and betterment. Two facts about the congress should be viewed in relation to each other. The first is that religious organizations such as the Woman's Christian Temperance union were among the most active in promoting the congress and that the Federation of foreign mission boards and the

Council of women for home missions secured the largest number of signatures for the disarmament petition which was one of the main interests of the congress. The other was that there were only infrequent and casual references to any religious motive in these enterprises and that the congress not only failed but by vote definitely refused to include in its manifesto a recognition in the most general terms of a spiritual motive for social work and a "hope that the blessing of God may rest upon our efforts to improve conditions in the universe which he has created." It is undoubtedly a fact that with most, though not all, of the women who are actively engaged in the various enterprises of social betterment which the congress wished to forward the spiritual conception of the task is a powerful motive. Apparently the ladies of the congress, or at least those who occupied its seats of authority, were unduly anxious to keep this motive in the background for fear even the mention of God or the word "religion" might prove to be a controversial subject. It was an unnecessary fear. Even a national political convention can be opened with prayer without an appeal from the ruling of the chairman.

The New Spain—Is it A Hell or a Heaven?

REPORTS of actual conditions in Spain under the republic must be read with due allowance for the personal bias of the reporter. The personal equation is considerable, and there is practically no such thing as a completely unbiased observer of events so revolutionary. An anonymous book recently published in England pictures Spain in the grip of a veritable reign of terror—crime rampant and unpunished, life in danger, property insecure, the government tottering, schools burned, and such education as exists worse than none because it is "the sort that destroys soul and mind." The last phrase reveals the point of view. The same writer depicts the monarchy and the dictatorship as a period of wise and benevolent government, and of general peace, piety and plenty, disturbed only by the vile assaults of a few unscrupulous politicians and ambitious malcontents. The thing is rather too sweeping to be convincing. On the other hand, a native Spaniard who has long been a naturalized American writes during a visit to Spain a glowing account of the new Spain that is emerging—a Spain with religious freedom, which Spain never had before, but not anti-religious; a Spain with an educational system patterned on our own and rapidly extending its scope, by the opening of eleven thousand new schools and 1,200 public libraries in the first two years; a Spain in which more than two-thirds of the voters (both men and women now) are staunch defenders of the republic; a Spain which is "ripe for a great awakening" and wide open for the proclamation of the gospel. Again the last phrase reveals the point of view. But that does not mean that both reports are equally unreliable or that the truth lies exactly midway between the two. Such evidence as is available indicates that Spain has indeed had a great awakening and has escaped from the grip of some ancient tyrannies whose demolition was long overdue. What it will do with its new freedom is still not wholly certain.

Father Iden and The Upper Room

FATHER IDEN never made Who's Who, but when he died two or three weeks ago he left behind him a fragrant memory in the minds of thousands of students and former students. While he was still a professor of chemistry, in his earlier and middle years, he became supremely interested in students as persons who had to build their characters and live in a world of men, and he conceived of this as something that could not be properly done without religion. So he became at once a friend of men and a teacher of religion. His "Upper Room" Bible class moved with him from one institution to another until he came to his last and longest post as incumbent of the "Bible chair" at the University of Michigan. No one who got into that class ever got out of it. There was no graduation and no way of escape. The numbers grew to thousands, and they were scattered all over the world, but Father Iden considered his relation to each of his boys as a permanent one till death should them part. They did not become ex-members when they went forth from the university with their diplomas under their arms; they were still members and his interest and concern followed them like the Hound of Heaven, or a mother's love. The sum total of the influence of such a personality, making its gentle but insistent impression upon young lives for forty years, can no more be measured than can the satisfactions which he himself derived from his continual outpouring of friendship and teaching. But one can be very sure of this: there was one man who never for a moment wished that he was doing something else than the thing that he was doing, who coveted no man's place or power, and who desired no wealth except the kind that he was always making out of the human material with which he worked. "The economic motive"—sometimes it seems a very trivial thing.

Catholic Teachers in Public Schools

SOME months ago an effort was made to secure the enactment of a law by the Illinois legislature making it a punishable offense for any person to seek or give information in regard to the religious affiliation of any applicant for a position in the public schools. The Christian Century commented that it was a bad bill, because it would lend itself to infinite abuse and injustice, but that the end which it sought was a good end, namely, to remove membership in any particular church from the list of qualifications or

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disqualifications for teaching in any school district. The bill was pushed, of course, by the Roman Catholics, who claim that they are often discriminated against in the employment of teachers in Protestant communities, and who sometimes are. But if the Roman Catholics want justice and only justice in this matter, they ought also to abstain from concerted efforts to place the maximum number of teachers in the public schools. A study of the records of the Chicago normal college shows that, in proportion to enrolment, the Catholic high schools furnish about ten times as many graduates of that college as do the public high schools. This can scarcely be the result of accident. Neither is it the result of general academic superiority of the Catholic schools. Figures from the University of Illinois show that students from all private schools (including Catholic) have an average rating slightly below that of students who come from public high schools. A "scholastic aptitude test" of all secondary school seniors in Chicago, given by the registrar of the University of Chicago in cooperation with the schools, showed that the seniors in Catholic high schools rated somewhat below, and seniors in other private schools considerably above, those in public high schools. Yet the Catholic schools continue to furnish more normal school graduates than the public schools by a ratio of ten to one, in proportion to total enrolment in each class. Again, why? The immediate reason is doubtless found in the fact that the Catholic high schools pay special attention to coaching their seniors for normal school examinations, and the public high schools do not. Whether this constitutes an objectionable campaign to flood the public schools with a disproportionate number of Catholic teachers who never attended a public school, is a matter of opinion. What has been stated is a matter of fact.

Silver Shirts to The Rescue!

NOT that it shows any present signs of assuming serious proportions, but it is just as well for Americans to know that there exists in our midst a pretentious organization of patriots who out-Hitler Hitler in their anti-Jewish program. They are the "Silver Shirts of America." From the headline of an "official dispatch" from their headquarters, we learn that they are "mobilizing to protect YOUR life!" Communism, Judaism and disarmament seem to be the trio of dangers under which the country is about to be swamped. Communism apparently rates as the primary peril. "It has been sanely estimated that there are 15,000,000 persons secretly 'sold' to the communistic doctrines here in America." (The communist vote last November was doubtless held down to about one per cent of that figure merely as a blind.) The Jews are held to be dangerous largely because they are communists. "The only man in Europe who correctly understands the tie-up between communism and the predatory element among the Hebrews is Hitler. He is maligned in this country because Hebrews are determined the stark truth shall not be known and use every agency of publicity to disparage and vilify him." Senator Morrow was the victim of a Jewish-communist plot! The name of practically everybody who has anything is on a "death-list"! Br-r-r! Inconspicuous as editors are in the ranks of the wealthy, we shudder. Especially at the suggestion that "its exhaustive death lists held *your* name, all prepared in advance by the local communist party, and with the tools of murder, of torture, of mutilation, down to the very ropes, supplied as a standard part of the Red Army's occupational equipment." Practically nothing, it seems, stands between any of us and sudden extinction by the most disagreeable methods except the Silver Shirts, who now "have groups in 46 states, and in 25 states the military plan of operation, together with recruiting, is proceeding swiftly"—but handicapped by lack of money to match the millions supplied to the enemy by "international Jewish bankers." And so on, and so on, with occasional flashes of special revelation to the heaven-sent leader and a fervor of mystical piety. Perhaps this ought not to be laughed at. The Ku Klux Klan made a lot of trouble before it strangled itself with its own froth, and these are more troubled times than those in which that madness flourished.

A Ritual for the Stratosphere

A COMBINATION of fascinating superlatives focused public attention upon the great balloon ascension which occurred in Chicago in the wee hours of the early morning of Saturday, August 6. The balloon was the largest that had ever been built. Therefore it contained more gas than any balloon had ever held. For this reason, and also because it had the unique distinction of being filled with chemically pure hydrogen, it had a greater lifting power than any other balloon. Its gondola was of the newest type, the metal ball invented by Auguste Piccard and used by him a year ago in reaching the highest altitude ever attained by man. But this one was expected to go higher because, among other reasons, it was constructed of the lightest known alloy, a metal never before used for this purpose. The altitude records of all time were to be broken. What is more, the flight was to be a scientific expedition of immense importance, for the most famous physicists were cooperating to bring back from the stratosphere records of the behavior of the cosmic rays which might reveal the secret of those most mysterious radiations and perhaps throw light upon the very structure of the universe. Everything about it was the biggest, the newest, the highest, the most scientific, the most important, the most exciting.

The flight began brilliantly at Soldier field at 3:05

a.m. on a perfect night. It ended disastrously in the Burlington freight yards a mile away at 3:15 a.m. As a parable of some aspects of our American manners and customs, it deserves contemplation.

The primary inspiration for this adventure into the stratosphere came from the exploit of the Swiss scientist, Professor Auguste Piccard, who had soared to a height of ten miles in the globular aluminum gondola which he had invented. The motive for this recent effort was three-fold, as it appealed to different elements among those who cooperated in it. A desire for profitable publicity moved those who paid the expenses and furnished the more conspicuous items of equipment; the hope of seeing an altitude record broken appealed to others and to the general public; and interest in the scientific results enlisted the cooperation of a company of physicists, some of whom, according to the habit of good scientists, contributed an immense amount of highly technical and very laborious preparatory work without thought of the slightest return in either compensation or recognition.

It can scarcely have been any other than the publicity motive that led the Century of Progress exposition, the Chicago Daily News and the National Broadcasting company to join in sponsoring the flight, and that induced several commercial companies to furnish expensive parts of the equipment—the balloon itself, the hydrogen to fill it, and the metal gondola constructed of a proprietary alloy. Considered as advertising, it was good advertising and cheap at the price, but advertising is what it was. It was also a good sporting event, which may have been the reason that the United States navy furnished Lieutenant Commander Settle, its foremost all-round navigator of the air, to pilot the balloon, and a detachment of marines to act as a ground crew, and that the army laid claim, as the senior branch of the service, to the place of honor in the ceremonies preparatory to the take-off. Certainly it was the sporting feature that brought out the crowd. It was, in fact, a spectacular event and well worth seeing.

Long before the day of the ascent it became evident that the publicity feature was overshadowing everything else, and that the scientific aspect was being exploited for its publicity value. The scientists did their work as best they could under difficulties because they wanted the observations and there was no other way to get them, for a flight like that costs a hundred thousand dollars. Auguste Piccard lost interest and went back to Belgium. Jean Piccard, his twin brother and colleague, found himself gently edged to one side. Dr. Compton had the pleasure and surprise of finding posters announcing the "Compton-Piccard Balloon Ascension," as though the eminent physicist were going to make a parachute drop at a county fair. While the day for the flight naturally depended on the weather, the hour—announced as 11:00 p.m.—was determined by the fact that a crowd could be got out to see it in the evening but not in the early morning. Five o'clock in the morning would have been a better time to start except for one thing—seventy-five thousand tickets cannot be sold for anything that is to happen at five o'clock in the morning. So the plan was for the pilot to take off in the evening when a crowd could be gathered, loaf all the rest of the night at a height of two or three thousand feet, and then go on up in the morning at about the time when he ought to have started. It was while letting out gas to do that loafing that the valve stuck and ruined the flight.

One aspect of the incident, then, was the predominance of the publicity motive and the exploitation of the scientific significance, not by the scientists but by the promoters, for what it could be made to yield in the way of publicity. Was that a typical piece of American behavior? We wonder. "This program comes to you through the courtesy of—"

Along with that, one may recall with profit and some amusement the rather desperate effort to cast about the event an aura of ceremonial to express and enhance its importance. It was, of course, an excellent thing to do. What is ceremonial for but to give visible importance and impressiveness to what is important on its own account? Yet the reflection is inevitable that, while this invasion of the stratosphere was important as a piece of scientific research, it would have had no ceremonial glorification at all if it had been a purely scientific event. Certainly the scientists would not have given it any. That is not the way the scientific mind works. But it is the way the publicity-seeking and promotional mind works. To impress the crowd in the interest of gate-receipts and advertising efficiency for the benefit of the manufacturers of rubber and metal goods, there must be ceremonial. But it is not so easy to extemporize appropriate ceremonial for a unique event. There are standardized rituals for most of our recurrent secular events of importance, from the laying of a cornerstone to the launching of a battleship. But what to do about sending up the biggest balloon to the highest altitude, with or without cosmic ray apparatus on board? In such a case, the most obvious thing is to fall back on the good old army and navy and borrow their ceremonials. They may have no special relevance to the matter, but anything can be made to look important if it is done to the accompaniment of enough military bands and if it has enough "guards of honor" thrown around it.

The full ritual is worth printing. Not all of it came off as advertised. Professor Piccard did not speak from Belgium. Professor Compton did not speak from New York, and Dr. Moulton, who took his place, contented himself with saying that what this flight needed was more gas in the bag and less over the radio, but as a mere scientist he was perhaps out of touch with the spirit of the occasion. None of the program happened on schedule time, and the actual ascent was four hours late. But, as announced, here it is:

8:30—Dress parade. 1st battalion, 6th infantry, United States army, Maj. McCarron commanding.

8:50—Dr. Albert, master of ceremonies, outlines program on public-address system.

8:55—Gen. Parker and staff leave official reviewing stand and proceed to hydrogen tanks.
8:58—Commander Settle will be introduced and will report to Gen. Parker that the balloon is ready for inflation.
9:00—Gen. Parker will turn the hydrogen valve to complete the inflation.
9:05—Grand entry from the northeast gate; Grand marshal, Lieut.-Col. Brunzell; Century of Progress police, 6th infantry band, 1st battalion, 6th infantry; 3d field artillery band, Troop A, 14th cavalry.
9:20—Junior drum and bugle corps.
9:35—Exhibition drill—Commonwealth Edison Post, American Legion, drum and bugle corps.
9:55—Illinois naval reserve escorts gondola to field.
10:05—Dr. Albert presents Mrs. Rufus C. Dawes, who will christen the balloon "A Century of Progress."
10:15—Dr. Albert introduces Maj. Lohr, who will speak for A Century of Progress.
10:20—Dr. Arthur H. Compton, scientific director of the flight, will speak from New York, explaining the purpose of the flight.
10:35—Gondola is made ready to balloon.
10:50—Rear-Admiral Cluverius leaves the reviewing stand with his staff to pipe the colors. As the ensign and jack are unfurled the national anthem will be played.
11:00—Commander Settle casts off.
"Anchors Aweigh."
11:15—Dr. Auguste Piccard, technical director of the flight, talks from Brussels, Belgium, to Commander Settle in the gondola. The audience will listen in on the public-address system.
11:30—Commander Settle broadcasts from above Chicago, wishing the audience "good night."
Taps.

After which, it would be ungracious not to say that the ascent, under the glare of the searchlights, was a magnificent spectacle, even if it did merge into a pathetic fiasco ten minutes later. And the record would be incomplete if it were not stated that the flight was not a total failure, since the sale of tickets exceeded the fondest hopes of the sponsors, and the preliminary publicity brought to one of the cooperating manufacturing companies orders which will much more than repay the cost of its contribution and boosted its stock four points on the stock exchange.

Germany Welcomes the Messiah

(EDITORIAL CORRESPONDENCE)

St. Wolfgang, Austria, July 28.

AS my wife and I were leaving London, the editor of a world-famous British periodical said to her, "I wouldn't go into Germany this summer for twenty-five pounds." That, I suspect, is the feeling of many. Actual travel in Germany, however, disclosed no difficulties. Things are being run in traditional German order; perhaps even a trifle more so than usual. Tourists are so few, and the desire for their money so great, that they are treated with marked consideration. I learn from the papers that, day before yesterday, the police and the nazis put on a demonstration of their control by stopping traffic of every sort at the stroke of noon and searching all travelers for forbidden documents. I am glad not to have been caught in such a dragnet, for my briefcase would have yielded quite a haul. But nothing of the sort happened while we were in Germany; we were shown every courtesy, both while traveling and while visiting in Berlin and in Munich.

Since The Christian Century has already printed reports by Dr. Niebuhr and Dr. Homrighausen, I feel under no obligation to try to treat it in any detail, or to do more than comment on some of its surface aspects. Outwardly, as I say, things haven't changed much. There is a marked increase in the number of uniforms on the streets; the old black-white-red flag floats from public buildings, usually flanked by nazi swastika banners; pictures of Hitler are to be found in about a third of the shop windows. Otherwise, there are few differences in outward appearance. But inwardly, the nation is as different from the Germany which I last saw four years ago as is soviet Russia from the empire of the tsars.

Germany has passed through a psychological revolution. This is especially true in the case of German youth. There were few things in Europe more disheartening than the disillusion which characterized young Germans right up to the opening of the present year. Joseph Hergesheimer, the American novelist, published a study entitled "Berlin" just about the time of the nazi triumph. In it he described the young people of Germany as he saw them last winter in these words:

> It was an attitude nowhere, that I could see, irradiated by hope. The customary optimism, the romantic confidence, of youth, were absent in Berlin. Their place was taken by knowledge. So much, the bearing of the young showed, had failed them, turning out false or hypocritical or unsubstantial, that they had concluded all the celebrated reassurances and rewards were lies.

It is impossible to identify German youth under the nazi regime with any such picture as that, accurate though it undoubtedly appeared at the time Mr. Hergesheimer wrote. German youth in the main has gone over wholeheartedly to the revolution, and it is still, this summer, in the mood where it hopes all things and believes all things. What with parades and mass-meetings and searchings for hidden communist caches of arms, it is being kept far too busy, so far, to weigh all things.

One cannot help wondering what will happen when the inevitable hour comes in which these emotionally surcharged young people begin to sit back and coldly assess the results of their revolution. They are idealists, and most of them are socialists. They may be vociferously opposed to "the poison of Marx," but they expect nazism to bring in a regime without class lines and with an equitable distribution of the goods of life. Yet the cold fact seems to be that as Hitler has consolidated his control he has swung farther and farther to the right; the cabinet changes he made after eliminating Hugenberg all seemed designed to perpetuate the control of big business. A certain proportion of the youthful "storm troops" can and

will be satisfied if the revolution brings them jobs, and that the government employment bureaus are now, without concealment, using all their resources to do. But there are others—and I think the majority—who will not be satisfied unless the new regime brings to pass a new kind of equalitarian state. There are very few indications that the men at the top have any intention of attempting to do that.

Undoubtedly the strongest asset that the nazi government has is Hitler. He is accorded almost messianic rank. One of the most impassioned of the nazi orators has assured the nation that "Adolf Hitler is the incarnation of the Holy Ghost," and everywhere one is greeted with incredulity if one dares to ask what would happen if a considerable portion of the party should question Hitler's judgment. It is, as yet, incomprehensible to his followers that "The Leader's" wisdom should ever be accounted less than perfect. Even the list of 25 planks in the nazi party platform, which Hitler drew up when the entire party consisted of seven men meeting in a back room in a Munich beer hall, is declared to be so completely inspired as to be beyond change forever. (This, too, in face of the fact that the only planks to which Hitler seems to have paid the slightest attention in action were those aimed at the Jews, and that even there he is, at least outwardly, modifying his belligerence.) Already things have reached a point where it is almost irreverent to speak of Hitler by name; he is, both in the press and in conversation, "Der Fuhrer" —the Leader.

I must not attempt a discussion of Hitler's character here, but one cannot be in Germany this summer without wondering what would happen if he should be taken out of the picture. It is impossible to find, in the group of nazi leaders just below him in rank, any successor who could hope to enlist the same blind following. Even the young nazis who cheerfully take their orders from Goering and go into frenzies of excitement over the speeches of Goebbels never seem to consider it as a possibility that men of that sort might step into the party—and hence, state—leadership. Of course, questions of much this same kind were debated in Russia during the early days of Lenin's power, but I doubt whether any dispassionate observer would seriously equate the subordinate nazi leaders with Trotsky, Zinoviev, Chicherin, Stalin and the others who formed Lenin's cabinet of commissars.

As to the aspects of the nazi revolution which have shocked the world, I have nothing to say that has not already been said. Germans who will talk (that is to say, those who are sufficiently in favor of the ruling regime to be in no fear of a trip to a concentration camp) profess to be astonished that there has been so much fuss stirred up. "We have had a revolution," they say, "and when was ever another revolution of comparable importance carried through with as little bloodshed and suffering?" Even some of the church leaders seem to feel that the outside world has shown a disproportionate amount of emotion over what has happened to the Jews, who make up only 1 per cent of the population. "Have not a good many more Christians been without jobs?" one internationally known theological professor asked. I am convinced, on the strength of evidence which for obvious reasons I cannot quote but which has satisfied me as to its reliability, that the actual brutalities inflicted on Jews, socialists, communists and pacifists have been even more severe than the responsible American press has published. The government states that it now holds 18,000 in concentration camps; Goering has admitted, in an unguarded speech, that this is an understatement. It seems safe to say that there are at least a hundred thousand thus held, practically all without being charged with any crime, but under "protective arrest."

The church situation has been so amply and authoritatively dealt with in The Christian Century that I need not go into that at any length. We were in Berlin during the week before the church elections, and it was tragic to see the despair which settled down on the leaders of the evangelical forces as they saw the nazi steam-roller preparing to flatten out their last resistance to incorporation in Hitler's "totalitarian" state. Lamentable as the triumph of the "German Christians"—the nazi church party—may prove, however, there is at least one cautioning word to be said about it. It has been brought about by a youthful generation that is fed up with the inner piety and eschatological escape of traditional Lutheranism and wants a church that operates in the here and now, squarely in the midst of contemporary events. These young reformers have taken a sadly mistaken way of achieving their main purpose, but anyone who has been aware of the other-worldliness of old line Lutheranism will not be surprised that the emergence of nazi messianism should have led to a demand for a new sort of church life.

There are dozens of other aspects of the 1933 Germany that I might comment on, if space permitted, but I must restrict myself to only two. Americans will, I am sure, be interested to hear of the close attention which Germany is giving to the development of the Roosevelt policy in the United States. It is being discussed everywhere. The leading Munich paper last Sunday morning gave most of its first page to a very well informed description of "Der Roosevelt Revolution." It is, in fact, one of the main contentions of the nazi leaders, when talking with Americans, that there is no essential difference between their own policy and course and the revolution which they insist (and with reason) is taking place in the United States. By the time Mr. Roosevelt finishes whipping business into line, they say, he will be as completely "the Leader" of a totalitarian state as Adolf Hitler. And all, they think, because Americans have discovered, under pressure of the depression, what Germans discovered under the multiplied pressure of their tragic post-war years, namely, that democracy is not an adequate instrument for the ordering of contemporary life.

The other thing that must not be left out from even such an unsubstantial letter as this is the return of Germany to militarism, and its absolute rejection

of pacifism. There is nothing to be gained by blinking the facts about this. What Germany is doing by way of technical rearmament, I have no way of knowing. But any sight of the mobs of youngsters, from six years of age upward, who are being put into uniform in every part of the country, and being drilled and marched and patriotically exhorted every night of the week, will show what she is doing by way of psychological rearmament. Leaders of the youth groups—informed and liberal-minded leaders who have traveled in America and other foreign countries—while insisting that there is no danger of Germany starting a war now, quite candidly admit that this is simply because Germany is not yet ready. The rejection of the work of such a man as Remarque by German youth under the nazi influence is complete, passionate. His "All Quiet on the Western Front," it is explained, saps the nation's "heroic spirit." And if there is any one phrase that runs like a *motif* through all the confusion of nazi parades, nazi mass-meetings, nazi radio speeches, it is the appeal to the nation's "heroic spirit." A new generation is being prepared to die.

Forgive a personal note in closing, but I had one experience in Berlin that I must tell about. Mrs. Hutchinson and I had so arranged our wanderings as to be present at the sessions of the Sherwood Eddy seminar there. One afternoon, we were invited to what was termed a tea, but turned out, in German fashion, to be a coffee, as guests of the Carl Schurz foundation. This is one of those organizations which is supposed to be promoting understanding between Germany and America, but which just at present seems to be putting in most of its time at propagandizing visiting Americans in favor of the nazis. There were the usual wooden speeches, one of them by a nazi state's secretary, and then Mr. Eddy was called on. What happened for the next thirty minutes will never be forgotten by those who were there. Beginning with an outline of his credentials as a true friend of Germany, proceeding from that to his reasons for refusing to accept the finality of the communist regime in Russia (its denial of impartial justice, its denial of freedom, its resort to terrorism), Mr. Eddy wound up with a description of the nazi state as it appears to a visiting American which sent the goose-pimples chasing up the backs of most of the hundred or so who were listening.

Of course, not a word of it appeared in the German press, although the full reportorial army was present, for nothing does appear in that press now except government propaganda. (And I could tell some interesting tales about *that.*) But the next morning I heard the correspondent of the Associated press, in greeting Mr. Eddy, congratulate him on being still at liberty, "since I fully expected to have to start hunting you up in some concentration camp." And that same night I heard the correspondent of a great American newspaper, in speaking before a meeting composed largely of American students, characterize Mr. Eddy's speech as "the most courageous, the most statesmanlike, the most truthful and the most Christian I have heard in years." But, when asked by his audience to tell what Mr. Eddy had said, the correspondent refused. He has to go on living in Berlin, and there were two nazi party members taking notes on everything that went on.

PAUL HUTCHINSON.

Remote Control

EDITOR THE CHRISTIAN CENTURY:

SIR: Now that Chicago and suburbs have been formally introduced to Arcturus so that it cannot be confused with a new cigar or a fresh candy bar, we might remind ourselves of the far-reaching influence of the planet Mercury, the next door neighbor of the sun by a distance varying from 28 to 43 million miles. If we are to believe the journalistic "pot boilers," it has been responsible for more modern deviltry than this world dreams of. A nineteenth century Frenchman had his brain cells lit up by watching this member of the big nine and he saw it deviate from the straight path although it drew nearer to the light. Then this turning around in space once every three million years or so irritated the gray matter of a gentleman in Germany who belonged to a race which is the pet peeve of Herr Hitler. Came Relativity; Departed Rectitude.

It is interesting, to say the least, Mr. Editor, that Dante should devote a section of his "Paradiso" to Mercury. He places Justinian, the codifier and systematizer of Roman law, within this sphere, and stresses Free Will as objectified in an institution of Justice. While in the Divine Comedy the traveler is enlightened by the understanding that "all's love" yet "all's law," it is little short of a tragedy that the travels of Mercury, where speed laws vary from 36 miles to 24 miles a second, are made responsible for our speed which has been confused with progress, and for the ills to which modern flesh is heir.

How we have come to gurgle about "relativity"! A counter of wise men has become the plaything of fools. A popular author can actually claim that men and women are "denuded of the last shred of guilty conscience because observations of Mercury's perihelion enabled Einstein to alter our ideas about space-time." Actually, the scientists would prefer to call the theory of relativity "a theoretical pursuit of absolute fact" and Minkowski says he would prefer to call it "the postulate of the absolute world."

Verily, sir, I sometimes think our pseudo-science, as used by a "lunatic fringe," is but the seeking of "good" reasons for rottenness rather than of "real" reasons for repentance. When we have to justify our antics of *Reno*-vation by Mercury's going astray we are in a pretty pass. It shows that we have followed scientific thought so abjectly when it espoused the principle of causality that Ruth-like we cry "I will never leave thee" when such causal connections disappear. If nothing is absolutely true then there is a possibility that the theory of relativity in morals is not true.

Yours for non-mercurial morals,
QUINTUS QUIZ.

Explaining the Jew

By Alfred Williams Anthony

FORTY-FIVE YEARS ago I made my residence in Berlin, Germany, two full years. Anti-semitism was then strong—probably as common and outspoken as it has been in recent months, although at that time usually unaccompanied by acts of violence, certainly not publicly justified by officials of government. The charges then brought against the Jews were: (1) their young men were most numerous as "docenten," (i.e., tutors or instructors) in the universities, and thereby were becoming the tutors of the youth of the nation; (2) Jews were becoming prominent as editors and owners of the newspapers, and thereby threatening to be the molders of public opinion; (3) their numbers in the law, and entering the law, were out of proportion to their ratio of the population, and in this profession it was feared that they would be too influential in interpreting equities and in meting out justice; (4) they were, and had been, as bankers largely the holders of the finances of the empire; and (5) in the industrial awakening which then had great promise for the nation, they, as entrepreneurs, were administering many of the greatest manufacturing enterprises.

This prominence in places of far-reaching influence caused fear, as the Jewish race seemed to be threatening all the citadels of power and influence.

Nine years ago, in the columns of the Christian Work I published an article which dealt freely with the causes of anti-semitism and in terms quite similar to the terms used within recent years. The sentiments which I expressed then are pertinent now:

> As the Jews move among the nations they persist in peculiarities and radical isolation as no other peoples do. . . . While they may profess to be loyal to the government under which they live, yet common folks, seeing their alien and foreign ways, scarcely can be blamed for regarding them as still alien and foreign. Particularly is this suspicion of disloyalty aggravated when some of the Jews continue to glory in their national ideals, as distinct from the ideals of the country in which they live, and endeavor to recover Palestine as their country, and there set up a modern state, autonomous and independent. That dual relationship to two distinct nationalities, which may be justified in the mind of a Zionistic Jew, is hard to understand and justify in any other mind. Frequently it takes the aspect of treason to the land of residence, as the non-Jew looks at it.

Religious Beliefs

In that statement of 1924 it was also declared that the Jew seemed to the non-Jew to be an element of menace in the social fabric because his religious beliefs and acts seemed to be almost entirely by groups and scarcely at all as pertaining to the individual. It is fair to ask him: Will he take his religion less as an inheritance passed on from father to son, and more as a faith to be preached and to be accepted, not by reason of race relations and national obligations, but because of its gripping the soul and furnishing personal impulsions to righteousness? If the Jew can individualize himself in his religion as far as Christians have individualized themselves, he will go far in solving the problem which confronts his people, and will find in almost every land free opportunity to observe his religious customs unmolested. If the Hebrew religion is feared, or even disliked at all, it is in its race aspects.

With these statements of the more fundamental causes of difference between Jews and Christians, the minor charges against Jews in the social life of a people, though of major importance in the minds of some people, may be passed over by mere mention such as: the belief that the Jew is content with a lower ethical standard in business than men of other religions and nationalities; that the Jew is lacking in good manners, particularly at hotels and other places of public assemblage, loving ostentatious display; is vociferous and grasping, and less subject to the restraints of quietness and refinement and that successful Hebrews, domineering in the exercise of their personalities, do not give free opportunity for the exercise of other personalities if able to control a situation. And then it is often averred, as a more serious charge, that Jews, particularly the more orthodox, malign and slander Christians and treat Christianity with the utmost contempt.

A New Type of Jew

Such statements as these were particularly pertinent in 1924, because at that time our country seemed threatened with a wave of anti-semitism. The Dearborn Independent, organ of Henry Ford, was uttering charges and pointing out perils in weekly issues scattered far and wide through the mails and by street sales in many of the cities of the land. At that time, too, coming up from the southland, were the resurrected revivals of the Ku Klux Klan, demanding an unalloyed Americanism, and insisting that Jews, with others who seemed to the self-appointed American purists to bear some taint or blemish, were to be under taboo, and giving them reason to fear for the safety of property and person. It was at this time, too, that here in America we began to realize that a new type of Jew was arriving in large numbers from the war-stricken countries of Europe, particularly of middle and southern Europe, called in undiscriminating terms, "Russian Jews," appearing different from previous streams of migration because now, in their unrest and because of lack of assimilation, they were inclined to acts of violence, with fire-arms and force, singly and in groups. Hitherto, the crimes alleged against Jews were more of the intellectual and less of the physical order, evinced in fraud and deceit rather than holdups and robberies.

Happily, efforts set in motion at that time—about ten years ago—by many persons and many

groups and of many kinds, particularly by the Federal council of churches, through its commission on international justice and good will, mitigated the sting of the threatened vicious controversy and turned its force aside—here in America.

As Seen by a Rabbi

Now a modern tribune of the people, in the person of a learned rabbi of Indianapolis, steps forward in the pages of the Atlantic Monthly of June, and under the title "How the Jew Did It—The Mystery of His Survival," with a discriminating and apparently justifiable analysis, describes himself and his people in terms which make the problem realizable anew. To state his case in other words, but exactly justified at every turn by the language which he employs, four psychological characteristics are set forth as the cause of what the Jew is, the reason why he is and the explanation of what he is.

Mr. Steinberg distinctly describes a *state of mind* as the central fact among Jewish characteristics; the Jew *is,* because of what he is by reason of his mental traits and processes. Negatively stated, a Jew is not a Jew because of race and blood inheritance, nor because of group organization in forms of government, nor yet because of religious convictions which can be theologically stated, nor yet by reason of occupations which affect his social life. He is a Jew because of an inner conviction that he is "a member of a chosen people." This state of mind expressed itself in loyalty to God and his law, and gave the Jew "a sense of importance and dignity which more than atoned for his social insecurity and insignificance." Then, further, this state of mind is expressed in a conviction "that God would repay him for his sufferings in this world with the glory of a blissful immortality," and, more potent still is "one other ideological factor . . . that was the assurance of vindication."

Mr. Steinberg says quite distinctly that "theology operated only negatively"; that the Jew "had no official creed to rationalize or defend; the bond of his unity lay in a social pattern, an ethical attitude, and a historic loyalty." And this state of mind is described as a preferred freedom in a nebulous 'climate of belief.' "

Confirming this interpretation of the state of mind as the very core of the Jew's distinctive personality today, is the book issued as written by "Analyticus" (known to be James Waterman Wise, the son of Dr. Stephen S. Wise) under the title "Jews Are Like That," which gives brief biographies of men as widely apart in their faith, convictions and modes of living as Louis D. Brandeis, Henry Morgenthau, Louis Lipsky, Stephen S. Wise, Ludwig Lewisohn, Felix Adler, Aaron Sapiro, Louis Marshall and Nathan Straus—nine strong personalities. The common element which justifies their grouping together as a demonstration of what Jews are, is something at first illusive but later and at times brought to book, where the reader can put his finger upon it, and this is what young Mr. Wise from time to time calls "Judaism," or "Jewishness."

This central spirit of Judaism, which brings all who would share in its benefits into quiescent accord, but a few years since seemed to compel Mr. Louis Marshall, after years of opposition to Zionism, to accept the principles of Zionism as the policy of his party and to voice a belated, if not a reluctant, commendation thereof. In further confirmation of Mr. Steinberg's character analysis, correspondence which Mr. Marshall a few years ago saw fit to give to the press of the world and to distribute even more extensively in pamphlet form states distinctly as Mr. Marshall's conviction that good will between Jews and non-Jews is not desired by Jews, and friendliness and association are not safe for the Jews, for if the Jew, said Mr. Marshall in substance, becomes acquainted with and learns to understand and approve the Christian, he is in peril of conversion from his own faith to another.

Is Good Will Desired?

When Mr. Steinberg's definitions and explanations of this state of mind are examined with care, one is obliged to say that it is a state of mind which has solely a backward and an inward look. It rests for its justification on the experiences of the past, on what God has done for the chosen people, and how the chosen people, under the stern experiences through which Jehovah has led them, have persevered. Lacking a theology, stressing almost entirely the value of experiences of the past, the author comes very near to deifying the fact of continuity of a group in the midst of sufferings.

One familiar at all with the language of the New Testament cannot help turning to the epistle of Paul, 2 Corinthians, 12: 7-11:

> And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me.
>
> And he said unto me, "My grace is sufficient for thee: for my strength is made perfect in weakness."
>
> Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.
>
> Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak then am I strong.
>
> I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing was I behind the very chiefest apostles, though I be nothing.

Here are parallel records of an experience—an experience of reconciliation to suffering until it is exalted as a cause of self-glorification and pride, of a suffering mind which has become a boasting mind.

Both Paul and Mr. Steinberg exalt, as a matter of pride, those experiences which have been dire and distressing but yet seemed necessarily continuing and permanent. So it seems during the centuries past that the ancient people of Israel, forced into ghettos, have at length welcomed the ghetto to their own hearts and minds and built up in their own experi-

ences a ghetto-mind, which is the cause of their congratulation and self-glorification, and which has become at length an evidence of historic vindication in which centers their pride.

The Sublety of Intellectualism

Mr. Steinberg describes in interesting phrase the subtlety of intellectualism, which has become the solace and resource of the Jew in his self-imposed isolation and segregation. "The purport of the law is essentially," he says, "that the Jew must strive to be different from his neighbor. The very fact that an institution was gentile was sufficient to make it suspect for Jews." "Within an airtight compartment no alien mood or thought could disturb this intellectual peace. No novel patterns could shape its inveterate habits." "On the Jewish 'island within' social treasure was intact." Every Jew observed all Jewish practice and within narrow limits followed prescribed intellectual paths. Each minute divergence in conduct or belief was immediately apparent and instantly suppressed. The enjoyment of this isolated "island within" lay in intellectual development of pursuits of scholarship, connected chiefly with Hebrew literature and certain academic disquisitions. "Inspired less by desire for the solution of contemporary problems than by a love of ingenuity for its own sake."

This is Mr. Steinberg's analysis and explanation. One who reads it cannot avoid inferences and implications somewhat like the following: Subtlety of intellectualism is akin to secrecy, perhaps that form of secrecy, or keeping back the truth, which is often embodied in the word "diplomacy," and diplomacy means, to most people, the art of using words so as to give meaning, while in reality concealing meaning, in whole or in part.

Subtlety of intellectualism is akin also to sarcasm. Sarcasm is probably the most cutting kind of verbal injury; seeming to express a compliment, or to express unobjectionable thoughts, it is in reality intended to convey an insult, which at least some will detect at once, while others discover it later, and a sting lies concealed in sarcasm. Subtlety of intellectualism also carries some of the implications which are involved in the use of the words "simplicity" and "duplicity." These two words, from Latin derivatives, mean, of course, unfolded or one fold, and two folds one over another. The word duplicity, as over against simplicity, carries one of two meanings—either that of hypocrisy or that of falsity, hypocrisy suggesting some hidden virulence within, or falsity suggesting unreliability without, as seen in acts and conduct.

In 1924 I said: "The Jewish problem, long in the world, is largely a problem of ignorance on both sides, and, consequently, of suspicion and hate. Were the Jew more Jewish and were the Christian more Christian, doubtless the problem would disappear. Now, however, the real problem is how to spread a better knowledge of Jews and Judaism among Christians and a more sympathetic understanding of Christians and Christian purposes among Jews, and upon the double foundation of a better understanding and closer conformity to the spirit of both religions, to cultivate kindliness and good will and substitute confidence and cooperation for suspicion and hate."

The problem is double, of the Jew and of the Christian, certainly not less for the Jew to work upon and solve than for the Christian. The Jew who fails to see that there are present causes latent in the problem lacks much in understanding the problem. If he thinks only of what the Christian can do and can pass out to him, ready finished as concessions, from a majority religion to a minority religion, he but makes the problem more difficult.

A Federal Religious Census

By J. Elliot Ross

IN HIS BOOK, "The Catholic-Protestant Mind," Professor Conrad Moehlman begins one chapter with the statement: "It is only within recent years that religious statistics in the United States have become dependable." As Professor Moehlman's study is based upon the so-called federal census of religions, the last one being for 1926, he accepts, at least by implication, the reliability of the statistics in this federal publication. And he is not alone in this. We are constantly seeing references to this "census" as determining the number belonging to any particular church.

But as a matter of fact, this so-called "Census of Religions" is not federal and is not a census. For the federal government merely prints the figures supplied to it by the different religious bodies; and these religious bodies—with perhaps a few exceptions—do not make an actual census. Consequently the figures appearing therein are just as reliable or unreliable as if they were put out directly by the churches, instead of through the bureau of the census.

The Roman Catholic figures appearing in this government publication, for instance, are made up in the same way as the figures in "The Official Catholic Directory." It has long been recognized that the population figures in this Directory are very questionable. One critic in the Commonweal went so far as to speak of the "unbelievable untrustworthiness of 'The Official Catholic Directory' statistics." Undoubtedly equally valid suspicions apply to practically all the figures in this misnamed federal census of religions.

XUM

After forty years' experience with this government publication, we can say quite emphatically that the only way to get reliable religious statistics embracing the whole population is to make the census of religions really federal and really a census. That is, the United States bureau of the census must collect the statistics, instead of merely printing what is handed to it by the various churches. This could readily be done by adding to the regular decennial population census a question—or preferably several questions—on religious affiliation.

Such a question was at one time included. Some other countries, with just as tense a religious situation as ours, still find it fairly satisfactory to enumerate religious affiliation in connection with a population census. If the federal government, without unduly complicating the case, can add to a population census a question about owning a radio, I do not see why it cannot add a question about the much more important matter of religious affiliation.

A more pertinent objection is that if even Catholic bishops find it difficult to define "Catholic" in such a way as to get accurate and uniform reports from various pastors, the federal government will have much more difficulty in adopting a definition of religious affiliation that will get any more accurate information, not only from Catholics, but also from Jews and Protestants—a definition, moreover, that will allow the numbers of Catholics, Jews, and Protestants to be legitimately compared. Certainly the census-taker cannot pry too much into the private life of individuals. It would be impertinent to ask Maggie Smith when she made her last confession, or Mike McGuire if he contributes to the support of his pastor.

Difficulties in Defining Terms

To illustrate the difficulties in the situation, we may take the question, "To what church, if any, do you belong?" Probably many Catholics would be more lax than the generality of Methodists in interpreting "belonging," for mere baptism in infancy would cause them to call themselves Catholics although they might not have attended a Catholic church for twenty years. And Jews might object to being asked if they belonged to a "church." In answering this same question for their children, Catholic parents would specify them as Catholics, whereas many Protestant parents, especially those who do not believe in infant baptism, would not designate their children as "belonging" to the church until they were old enough to make a decision for themselves. The device of reducing the Catholic total fifteen or twenty per cent to allow for this seems rather crude.

This problem of formulating generally acceptable questions is undoubtedly a serious difficulty, but I do not think that it is insoluble. If the census authorities held quasi-official consultation with the recognized leaders of the various religious bodies, they ought to be able to iron out all difficulties. Certainly there would be an improvement over the present method of gathering the statistics.

Probably after such discussion with the religious representatives, the census authorities would find that they could not formulate any one question to fit all cases and to elicit the information desired. But it is practically as easy to ask several questions as to ask one, and I see no compelling reason why the census enumerator should be restricted to one question. For instance, he might ask: 1. What religion, if any, do you profess? 2. Of what church (or synagogue), if any, are you a member? 3. Are your children being brought up in any church (or synagogue), and if so, what?

Obviously a Catholic would give the identical answer, "Catholic," to questions 1 and 2. But a man might profess Protestantism or Judaism without belonging to any organized Protestant or Jewish body. Hence, if we are to know the division of the population into Protestant, Jewish, Catholic, both questions would seem necessary. Nor do we get the whole religious picture by subtracting "church members" from the total population, and calling the rest unbelievers—an oversimplification of the problem of which many have been guilty.

In the Interest of Economy

Of course, an absolutely perfect religious enumeration of our people is impossible. No statistics are perfect. But I feel that the information obtained by including a religious with a population census would be much broader and more accurate than that which we have now. In fact, the information we have now may be worse that none at all, because it is misleading.

Naturally, in these days of governmental economy, the question of cost is important. But the addition of the questions regarding religious affiliation would not add materially to the cost of the population census, and the elimination of the so-called federal census of religions would save a considerable sum. On the whole, the federal government would be money in pocket through the proposed plan. If federal chaplains in the army and navy are to be apportioned according to the relative strength of the different religious groups, it seems only reasonable that the federal government should actually through its own census determine the numerical strength of these groups, rather than simply take the estimates of the groups themselves.

There might be some inertia in government circles to be overcome before this change in census-taking could be effected. But in all probability, if there developed any reasonable sentiment in the religious groups for such a census, the federal government could easily be persuaded to substitute a few questions in the population census in place of the present system. Indeed, it would not be surprising if the federal government, in looking about for ways in which to economize, would look upon the much-criticized federal census of religions, it would discover here a good opportunity to cut off a substantial expenditure, and it could discontinue that publication which now not only gives us no dependable information but actually misleads public knowledge.

BOOKS

Falstaff Down to Date

JOHN BARLEYCORN: HIS LIFE AND LETTERS. *By Dan Poling. The John C. Winston Company,* $1.50.

OLD JOHN Barleycorn himself, with an elbow suggestively crooked and one foot on the brass rail, genially expounds his philosophy of life and states his claim to the gratitude and affection of the human race in general and of several of its subdivisions in particular. But the scene is not confined to that station before the swabbed mahogany bar. Genial John also attends a fashionable night club, a gathering of educators, a funeral, a celebration of Armistice day, even a ministers' meeting, and being uninhibited by false modesty he makes a speech on each occasion. The purpose of this gaily written but seriously meant satire is to show the shallowness and sophistry of John's arguments in his own behalf, and to keep the reader so well amused while it is being done that the combative mood will not be aroused in him if he is one of John's friends. It is, in a general way, sound psychology to keep your opponent happy rather than to make him argumentative while you are attacking his position and presenting your own case. Unfortunately, that is just what John himself has been doing all these years, and it is doubtful whether even the most ardent of the drys can extemporize a technique for entertaining the audience with jokes while he convinces it with facts, which will be as effective as John Barleycorn's tried and tested method of keeping the company pleasantly fuddled and alcoholically hilarious while he plies it with sophistries.

In almost every great moral or political movement—and especially in movements that are both moral and political—there arise those who would embody its great idea in forms of art rather than of argument. It is a valid strategy. People believe more readily when they are moved to admire or to laugh rather than to argue. Generally these products are poor art, but often they are good propaganda. Occasionally they are both good propaganda and good art. How many writers have tried to write the Uncle Tom's Cabin of temperance, or of equal suffrage, or of single tax? They have all failed. It would be too much to say that Dr. Poling has tried to do it for prohibition, but he has shown that an earnest and capable leader in that cause can talk about it in a vein of great good humor. Try to fit this with the familiar cartoon of the blue-nosed and high-hatted prohibition fanatic. It can't be done. Something is wrong with that picture.

The English at Home

ENGLAND, THEIR ENGLAND. *By A. G. Macdonell. The Macmillan Company,* $2.00.

A YOUNG Scotchman leaves his stony ancestral acres for London and, encouraged by a publisher whom he had met in France during the war, set about collecting material for a book about the characteristics of the English people. His experiences and observations covered weekend parties, cricket, a parliamentary election, a foxhunt, football, a month in Geneva with a member of a League of Nations commission, the opinions of lords and laborers about a wide variety of topics, and much more. Whether the "Donald" of this narrative ever wrote his book, we are not explicitly told, but it may be assumed that this is it. Anyway, whether Donald's or not, this book is a pure and unadulterated joy, an incomparable blending of utter hilarity and extravaganza with penetrating insight, and of the most unrestrained spoofing with genuine appreciation. Englishmen have already laughed at themselves through several editions of it, and there is every reason why it should have made them like themselves better (even better) than before. Mr. Macdonell has dared to try what few writers dare, and has succeeded in doing what fewer still can do. After being uproariously funny and genially satirical for more than 200 pages, he ends with a passage of lyric beauty. To have been able to do that and carry the reader's mood with him is the final evidence of an artistry which, for that matter, is evident on every page.

Books in Brief

AN INDISCREET ITINERARY. *By Hendrik Willem van Loon. Harcourt, Brace & Company,* $1.00.

This very delectable and equally informing little guidebook to Holland, both written and illustrated in Mr. van Loon's inimitable style, informs the "unconventional traveler" how he should see the land of dykes and van Dykes, and makes it seem one of the most pleasant and important things in the world to do so. Since every traveler loves to consider himself an unconventional traveler, and since every tourist who strays two blocks from the Boulevard des Italiens delights to think that he is exploring untrodden fastnesses far from "the beaten path," it ought to have a wide appeal.

I AM IN LOVE WITH LIFE. *By Vincent G. Burns. E. P. Dutton & Company,* $2.50.

Out of this volume of poetry which, as poetry, this reviewer cannot bring himself to praise, comes the impression that the author must be a man whom he would tremendously like to know. Mr. Burns has had an extraordinarily wide range of experiences, from preacher to day-laborer, from artillery officer to militant pacifist, and many other things besides. He has freed himself from the shackles of conformity which keep most of us from doing what we most want to do. He has the spirit of a pioneer, the devotion of a mystic, the heart of a lover of humanity, the courage of a campaigner for hopeless causes which will win long after he is dead. The poetry is far from great, but it is a very stirring volume of not very good poetry. Maybe it is not so bad after all.

OUT OF THE WEST. *By Rufus Rockwell Wilson. The Press of the Pioneers, 1107 Broadway, New York,* $3.75.

Lovers of the west, and all who have either felt or are capable of feeling that stirring of the blood and quickening of the pulse which responds to the history and the heroisms of frontier days, will find rich rewards in this record of exploration, settlement, commerce, and the planting of civilization on the plains and in the mountains. The events occurred within the nineteenth century, and most of them within the lifetime of the oldest men now living. The author has apparently used only standard sources, but these have been employed diligently and, so far as checked, accurately.

THE CONQUEST OF THE SOUTH POLE. *By J. Gordon Hayes. The Macmillan Company,* $3.50.

Merely to reach the south pole is one thing, and to explore the continent surrounding it is quite another. The latter is by far the larger and the more important enterprise, as the author makes clear, but it could not get adequate attention so long as the various expeditions were racing with each other to be first to touch that farthest south where all directions are

due north. On the basis of a thorough study of the records of the efforts which been made in the last thirty years to reveal the mysteries of Antarctica, Mr. Hayes tells the whole story in a concise narrative, letting the heroic events speak for themselves without encumbering or obscuring them with superfluous rhetoric.

EXPERIENCES AND IMPRESSIONS, *the Autobiography of A. A. Anderson. The Macmillan Company,* $3.00.

Mr. Anderson, now eighty-six years old, has had two sharply contrasted bodies of experience. For many years he was among the most prominent and successful of the American artists resident in Paris, and for many more years he not only maintained a sumptuous studio in New York but did some notable work in it. And between these two periods he operated a large cattle ranch in Montana, helped to inaugurate Roosevelt's conservation movement, and was the first superintendent of the Yellowstone forest reserve. His style is chatty and intimate, but not garrulous, and he has much to tell that it would have been a pity to have lost.

GRAY COTTAGE. *By G. McPherson. The Macmillan Company,* $2.00.

A study of the solitude of the soul might be considered the theme of this novel. The hero is a painter; and the author, being also a painter, knows what she is talking about when she writes of art. That fact in itself makes the book unusual among novels about artists. Besides that, the idea is carefully thought through and the story is written with unusual skill and charm.

CORRESPONDENCE

Helping the Plain Man Find God

EDITOR THE CHRISTIAN CENTURY:

SIR: I am grateful to Professor Wieman for his friendly review of my little book "The Plain Man Seeks for God" in your issue of July 19. I had hardly dared to hope he would discover so much to commend.

It had not been my intention to reply to his criticisms, but I have received so many inquiries about the points raised in the review that a few words of comment may not be out of place. The burden of that comment would be to ask whether it is not unfortunate that the criticisms which occupy such a major portion of the review should center so largely merely on divergent definitions of terms.

Professor Wieman finds difficulty in the book at four points. The first is my suggestion that religious perplexity is becoming increasingly focused upon the question, not of God's existence, but of his character and his relationship to men. This difficulty springs from Professor Wieman's dogged determination to recognize no use of the term "God" except as the "object of man's supreme devotion." Now, it is a commonplace of religious definition that the term "God" has been and may be employed in either of two meanings—either to designate the Ultimate Reality and Determiner of man's destiny (obviously, the prevailing Greek and Hebrew usage), or to denote an object of human devotion (apparently, a close etymological approximation to the original root of the Anglo-Saxon word "god"). Most dictionaries recognize both usages, although I think I am not mistaken that the weight of their judgment as well as of historic precedent favors the former. Indeed, it might be claimed that the central intellectual query of religion through the ages has been at precisely this point—that is, the relationship between the two objects designated by the word "god," as to whether the Ultimate Reality whose *existence* is indubitable is also a being worthy of man's supreme devotion. Professor Wieman may prefer to employ the term "God" exclusively in the second meaning, although he seems to me to have the best historic usage against him. Surely, he cannot find fault with those who recognize the older meaning.

Once this difference in use of terms is recognized, it is a little difficult to understand how the position which my book takes—that we may be sure that there is a God, but that we never have the same measure of easy certainty that the God who exists is one adequate for personal religion—can properly be labeled "self-contradictory." Certainly it is not a novel position. It was, precisely, the problem of Job; it was the central thread in the reflection of the Greek tragedians; it was the concern to which Socrates and Plato devoted their best thought; it was a mooted preoccupation in the world into which Christianity first thrust itself; it has troubled the most sensitive minds and spirits throughout the Christian centuries. It is *still* the dominant intellectual issue in religion.

Professor Wieman's second difficulty concerns my description of what the plain man understands by the attitude of "scientific inquiry." We have long held differing views as to the best use of this term. It has always seemed to me that Professor Wieman's employment of his favorite category of "scientific method" was unhappy since it is so widely misunderstood; he seems to embrace within "scientific method" every type of learning through experience, including many processes of truth-discovery which have no particular relation to science since they antedate the rise of modern scientific procedure by centuries. It has seemed to me wiser to confine the term to the distinctive techniques developed by and recognized as alone valid by modern science.

Thirdly, Professor Wieman reports that I contrast facts and values and assert that values are not facts. Here I am close to despair. It so happens that one of the two major purposes of the book is just to show that the popular dichotomy of "facts" and "values" is essentially false, that "facts and values are intimately interrelated and interdependent." To be sure I do agree to accept the popular distinction, tentatively; but only to demonstrate its limited validity and its tragic consequences in modern thought. Over and over again, with what must seem to the reader wearisome repetition, (on pp. 48-51, p. 75, pp. 102-3, pp. 118-25, p. 164) I have asserted that "the old sharp antithesis between facts and values must go. Human experience knows nothing of facts divorced from values or values unrelated to facts." (The confusion in Professor Wieman's thought arises once more, I suspect, from a different use of terms. I employ "reality" as the larger term to embrace both "facts" and "values"; doubtless he uses "fact" in this wider reference.) As for the equal reality of what modern thought has tended to dichotomize into two disparate realms, the better part of two chapters are devoted to demonstrating just this.

Finally, Professor Wieman is puzzled by my treatment of the "supernatural." First he reports my suggestion for a basic definition of the term, and then says that I cannot mean what I say. There is something peculiarly disheartening, after one has been at some pains to state one's meaning carefully, to be told that one does not mean what one says. One is tempted to inquire of the reviewer, "Well, sir, what then did I mean?"

HENRY P. VAN DUSEN.

Mr. Wieman Explains

EDITOR THE CHRISTIAN CENTURY:

SIR: My criticism of Mr. Van Dusen was not that he identifies "scientific inquiry" with the technique developed by modern science. I am quite willing to accept that usage, if it is wisest. But my criticism was rather that the attitude and method which he describes as that of scientific inquiry is not, in my opinion, the attitude and method of the techniques of modern science.

Mr. Van Dusen says that values and facts are "intimately interrelated and interdependent." But one does not say that women are intimately interrelated and interdependent with human beings, because women are themselves human beings. So likewise, I hold, values are not merely related to facts; they are themselves one

kind of fact. I agree with Mr. Van Dusen in using the word "reality" in a broader sense than "fact."

But the main point in this discussion has to do with the idea of God. Mr. Van Dusen claims that there are two meanings of the word God. In one meaning it refers to ultimate reality; in the other to what is rightfully the object of supreme devotion for all mankind, whether or not all men give their devotion to it. I agree that metaphysically minded people have often claimed that what is worthy of our supreme devotion is ultimate reality; and when they so held, they identified ultimate reality with God. But I claim it was the supreme worthfulness of ultimate reality which led them to identify it with God, and not merely the fact that it was ultimate. Conclusive evidence for this contention of mine, I believe, lies in the fact that materialists, who have claimed that ultimate reality is inert matter without marked propensity for either good or evil, have denied that it was God.

If the rightful object of supreme devotion and ultimate reality should prove to be distinct, separate and dual, then, according to Mr. Van Dusen's view, we would have two Gods, one precious above all else, the other unworthy and either hostile or indifferent to what is of great value. Such a duality and conflict of Gods would make religious living impossible. We must choose one or the other. Of course if ultimate reality is likewise most worthful, there is no problem. But one or the other must be the essential mark by which we identify God. Certainly it is a very perplexing and age-long problem to know whether that which rightfully commands the highest allegiance of all men is ultimate reality. But we must decide what we shall revere and serve as very God, that which is most worthful, or that which happens to be ultimate, whether it be worthful or not.

Is the God of our highest love the one and only ultimate reality? Or is there no one and only ultimate reality, but rather several kinds of reality all equally ultimate, as Whitehead teaches? Or is the living God not ultimate, the ultimate reality being rather indifferent to good and evil, upon which God must work and with which he must struggle? These questions about ultimate reality are metaphysical problems in philosophy rather than problems of vital religion. The ages have not answered them yet and may never answer them until the great cause of vital religion has been lost or won. But we must not withhold our devotion to God until we have settled the question of whether or not he is identical with ultimate reality; for if we do, we shall never have a vital religion. That is the reason I say such questions are philosophical and metaphysical rather than problems of vital religion.

We know that God exists, if we have the right criterion for God, even though we may not know very much about God. Also we know that all our lives belong to God, regardless of cosmic destiny. Furthermore, we know that God is the best that is or ever can be. Finally we know that God is most likely to win if our devotion to him is absolute, not held conditional on solving the problem of ultimate reality and cosmic destiny. We are most likely to win the cosmic struggle if we give our all to God, not making our loyalty dependent on the assurance that we are on the winning side because we have ultimate reality with us. Whether we have ultimate reality with us or not, we have our Cause to live and die for. Christ is that cause, Christ being the operation in human life of the power that makes us functional members one of another.

HENRY NELSON WIEMAN.

The Christian Endeavor Convention

EDITOR THE CHRISTIAN CENTURY:

SIR: I am disappointed in what seems to me to be poor reporting as well as unsympathetic interpretation in the story of the Milwaukee International Christian Endeavor convention, as written for your July 26 number by Mr. J. Edward Moseley.

There should have been much to please the social liberal in a conscientious examination of what the convention was doing and planning. Dr. Albert W. Beaven, of whose address your correspondent seems to approve, was one of several speakers that gave progressive social messages, including Dr. Merton S. Rice of Detroit, Dr. Harry Thomas Stock of Boston, Bishop L. Westinghouse Kyles of the African Methodist Episcopal church, Dr. Percy R. Hayward, and Mr. Lawrence Bash, student and pacifist, of Des Moines, Ia.

The forums of the convention's morning program, for the final four days, were centers of youth's specific questionings and exchange of ideas on such themes as "Witnessing for Christ in Social Justice" and "Witnessing for Christ in International Good Will." Twelve younger religious leaders of the type of Rev. Frank Getty, Dr. Harry Thomas Stock, and Mr. Roy A. Burkhart made these genuine forums for discussion and enlightment.

On the point of accuracy, it should be said that Colonel Raymond Robins was detained in the east and did not speak.

Regardless of what editorial conclusions might be drawn concerning the convention, the organization or the leaders, I could wish for The Christian Century that reporting of at least the accuracy of a secular newspaper had been given to an event that was not without significance to a number of young people, ministers, religious educators, and the Christian constituency of Milwaukee. It was noted that almost every delegate who came from a distance had made no small investment, in a year like 1933, to be present, and I feel that generally those who came in that spirit did not go away empty-handed.

Utica, N. Y. BERT H. DAVIS.

The Question Box

I have been asked to teach a Sunday school class. I should like to contribute to the constructive work of the church with which I am affiliated. But I feel myself unprepared either in teaching technique or a knowledge of child psychology. Furthermore, my attitude toward many of the ideas and interpretations that teachers are expected to hold and to convey to their pupils is best expressed by the word "perhaps." Is it not better for me to incur the charge of neglected duty than to experiment with the mental and religious welfare of Sunday school scholars?

W. P. Y., Kansas City, Kan.

THE writer is facing frankly and honestly two questions which every actual and prospective Sunday school teacher should ask himself: Do I know enough regarding child life and child ways of thinking to be able to teach? And are my ideas concerning religion sufficiently in harmony with accepted views on the Bible and related subjects to render me an asset rather than a liability to a Sunday school?

The tone of the letter of which this question is a part leads me to the opinion that in general educational equipment and in biblical information the questioner would be a most valuable instructor of a Sunday school class. The plea that he is not trained in the art of teaching is not convincing. The aids which are placed at the disposal of all grades of Sunday school teachers in the field of religious pedagogy as well as in biblical history and literature are ample to provide even the busiest teacher with sufficient assistance from week to week, even if no more consecutive and formal courses are available.

As to the latter part of the questioner's inquiry, I am inclined to think that the attitude of the open mind rather than the former authoritarian pose is highly desirable in modern religious teaching. Any person with a reasonably disciplined mind who is connected with a Christian organization and "would like to contribute to the constructive work of the church," has certain basic convictions regarding religion and morals around which effective teaching can be organized.

As to what views teachers "are expected to hold," I wish there were more concern on the part of church officers and members as well as parents regarding the material and the spirit of the teaching in the Sunday schools to which their children go. The questioner need not anticipate any marked degree of espionage on the part of those responsible for the maintenance of the school. Would that there were more genuine supervision.

It would seem that there is a real opportunity for this correspondent to render a significant and valuable service as teacher, and in other functions of the church school. H. L. W.

Dollfuss Ban Quells Nazis

Government Severity Unslacking—State Controls Housing Situation—Post-War Years Bring Changes

(Correspondence from Austria)

VIENNA, July 24.—Since the national socialist party in Austria was declared by the government, on June 20, to be illegal, the nazi wave has receded. At the same time sporadic outrages and acts of violence are committed by Hitler's followers; and the support of Germany is a powerful factor on their side.

To date the Dollfuss government continues to the uttermost the application of the ban upon the nazi party. Wishing to avoid martial law, the chancellor pursues a policy of extreme severity against all cases of nazi activity or propaganda. For example, a garage-owner is deprived of his license because he transported a group of nazis as such from one place to another; any cafe which provides a meeting center for nazis may have its license annulled; a printing establishment is warned that it will be closed if it continues to print a certain nazi newspaper. These are illustrations of the government's policy. It aims at developing throughout the population the fear of incurring similar damaging penalties for any kind of activity.

As a result of the ban and the extreme application of it the Hitler movement in Austria has faded into comparative quietness. The severity of the government against them never slackens.

* * *

Housing in Vienna Under Municipal Socialism

On July 16, in the poorest proletarian quarter of Vienna, Engelhof, a municipally owned block of flats for workers' families was declared open for the 4000 people who find shelter, and even many of the amenities of life, within its walls. Engelhof stands upon ground where, in 1848, an Austrian pioneer of freedom and equality met his death in one of the revolutionary struggles of that year. The speeches made at the opening of Engelhof on July 16 did not fail to point out the menace of fascism, whether German or Austrian, against freedom and equality. "We Austrians, we never forget that we are true Germans, and a free people."

Wherever there is an interest in social policies, especially in housing under municipal initiative and control, there Vienna with her housing schemes is already known. People who have never visited this historic city have heard about Sandleiten, Karl-Marx Hof, and now about Engelhof. Sandleiten accommodates 8000 people; Karl-Marx Hof 5000. Each year thousands of visitors to Vienna from other lands make a point of seeing one of these model buildings.

Although anti-socialists in Austria are responsible for the label "Red Vienna," the title has been accepted and widely used by the Vienna socialists. As a matter of fact, the socialism of the Vienna corporation is not very red. Rather it is a moderate kind of municipal socialism. Its primary characteristic is not theories about production but the effort to discover real needs and collectively to meet them.

* * *

Housing Shortage and Poverty

Two crying needs confronted the Vienna municipality after the war: the acute housing shortage and the widespread impoverishment of the population. The housing policy which has made "Red Vienna" famous all over the world is an outcome of the municipality's persevering effort collectively to meet these two great needs. In the ten years since 1923 Vienna's housing policy has produced new flats for 65,000 workers' families. The great blocks of buildings which have been erected to house these thousands of families vary in their types. Some, Sandleiten for instance, consist of a number of adjoining buildings, with open spaces, even short streets running through them and idyllic gardens and courtyards here and there. Others are of the palace-cum-fortress pattern, like Karl Marx Hof; others again, more simply, a kind of large tenement of flats.

Life in one of these municipal houses involves a certain amount of communal arrangements, the use of which is extremely cheap and convenient but not compulsory. Among these arrangements are laundries, baths, kindergartens, libraries, social and educational activities.

The security of tenure which is a marked feature of the municipal houses provides a kind of anchor to tens of thousands of unemployed workers. In Vienna unemployment cannot lead to lack of shelter among those housed in municipal dwellings. Inability to pay the rent does not lead to eviction, where the city is the landlord.

The collective effort whereby the great housing need in Vienna is gradually being met is the tax on rents, instituted in 1923. *This tax is progressive.*

The tax on rents is the principal source of the funds with which the municipal housing of Vienna has been financed.

* * *

A Profound Change Since the War

The post-war years have seen a profound change take place in the conditions and possibilities of working class life in Vienna. Toward the coming of this change a number of factors have contributed, among which the housing policy of the municipality is probably the most important. People everywhere, who believe in the potentialities of personality as well as in the necessity of better conditions of life must be arrested by the fact that the working classes of Vienna, upon a level of income that is absolutely low, are living a life that culturally is on a relatively high plane.

DONALD GRANT.

Charges Vatican Directs Repeal

Civic League Bulletin Says Rome's Hand Shattered Dry Cause—LaGuardia is Anti-Tammany Candidate

(Correspondence from New York)

NEW YORK, Aug. 5.—The Civic Bulletin, published by the New York civic league, this month makes the outright charge that the vatican created and directs the repeal movement. It says: "It was the hand of Rome which from the start shaped the adverse propaganda and shattered the dry cause. The fate of the 18th amendment is now an issue between Protestants and the Church of Rome. However much this condition may be disguised or ignored, its stern reality is the outstanding fact in the repeal campaign." The whole issue of this bulletin is devoted to this subject.

* * *

LaGuardia Is Anti-Tammany Candidate

The anti-Tammany candidate for the mayoralty is to be Fiorello H. LaGuardia and not General O'Ryan as chronicled in my last letter. General O'Ryan has becomingly withdrawn, for it is evident that Congressman LaGuardia can make a better showing than anyone named with the possible exception of Mr. Seabury. And the latter has placed his O. K. on LaGuardia. LaGuardia is a hard and picturesque fighter who has been in the political arena for the past 20 years. He has had experience in our city government as well as at Washington. He is thoroughly familiar with the political conditions in New York, for he repeatedly made the charges which the Seabury investigating committee later proved. There is no one better qualified to make an aggressive campaign than he. The naming of this popular Italian-American is good news for the friends of fusion.

* * *

Finds Children Glorify War

A survey of the war and peace ideas of children has recently been made by Professors Adelaide Case and Paul M. Limbert of Teachers college, Columbia university. Nearly four hundred students ranging in age from 10 to 15 years were tested. Of these 46 per cent believed that every boy ought to be trained so that he could be a soldier in time of war. Moreover 71 per cent declared that every park should have a cannon or some other military symbol to remind people of the heroes of the past. The ignorance of some of these youngsters was astounding, for a third of them thought that the Kellogg peace pact was "a company that makes breakfast food." Over two-thirds thought that the United States is now a member of the League of Nations. The replies to the

questions put by the investigators are most disheartening to the lovers of peace, for it appears that the militarists and super-patriots still have the admiration and confidence of the children and adolescents.

* * *

Tribute to
Joyce Kilmer

Joyce Kilmer, poet of the world war, was killed in action 15 years ago. In memory of that event, about 1500 world war veterans and friends gathered at a military mass in his honor this week at St. Brendan's Roman Catholic church in Brooklyn. Members of the legion posts and others marched from the Kilmer post club house to Sergeant Joyce Kilmer square.

* * *

Relief
Riots

Various home relief bureau stations in Brooklyn were the scene of riots this past week. Conditions in the granting of relief have become so unbearable since the city's financial crisis that it is a wonder more violence has not resulted. Policemen and rioters were injured in these demonstrations but no arrests were made.

* * *

Pastor Praises
Industrial Recovery Plan

The national industrial recovery act was praised last Sunday by Rev. C. Everett Wagner of Union Methodist church. Dr. Wagner called the recovery act "one of the pillars upon which has arisen a new hope of an upward trend." He also pleaded for the cooperation of the church, saying that "the church and the national recovery act should be united in the bonds of the improvement of the common welfare of our people. The hour is not one in which to be super-critical but to take off our coats, roll up our sleeves and give of our best to it."

* * *

Vacation Bible
Schools Close

Most of the daily vacation Bible schools conducted in the city closed this week. These schools have been under the auspices of the metropolitan federation of daily vacation Bible schools and have been superintended by Rev. Walter M. Howlett, secretary for religious education of the Greater New York federation of churches. Those responsible for the D. V. B. S. in this area are hopeful that the time may come when the schools may be maintained all through the public school vacation time. At the present time this is impossible because of the difficulty in obtaining teachers for such a long period.

* * *

Rev. Buell Gallegher
Made College President

Rev. Buell Gallegher, prominent in the conference of younger churchmen and one of the leaders of the Fellowship of Socialist Christians, has been called from his pastorate in New Jersey to the headship of Talladega college, in Alabama. Less than 30 years of age, Mr. Gallegher will be one of the youngest, if not the youngest, college president in the country.

EDMUND B. CHAFFEE.

Mt. Holy Cross Is Popular Shrine

Superstition Creeps into Healing Service —Catholic Leaders Honored—Death of Criminal Turned Evangelist

(Correspondence from Denver)

DENVER, Aug. 2.—The annual pilgrimage to the Mount of the Holy Cross has recently been made. Visitors from many states spent from one day to a week in Camp Tiggawan. Daily services were held by Rev. S. H. Patterson, pastor of the Prayer League church, Denver, at a point from which the sight of the great snow cross is most inspiring. Nothing sectarian or commercial has yet been allowed to spoil this pilgrimage to America's most romantic shrine, but superstition seems to be creeping in through the healing services held before the cross. More than 2000 handkerchiefs were sent to Mr. Patterson this year by invalids who were not able to make such a hard trip. These were prayed over in the healing service and then mailed back to the sufferers, supposedly with miraculous power to cure them.

* * *

Honors for Roman
Catholic Leaders

The Roman Catholics of Denver and vicinity recently celebrated the silver anniversary of Rev. Hugh L. McMenamin, rector of the Immaculate Conception cathedral. Father McMenamin first came to Denver to assist in erecting the noble cathedral building. He was so successful in raising money and making friends that he was appointed rector of the cathedral and ever since has been a leader in the religious and civic life of Denver.

Three Denver priests have been elevated to the rank of domestic prelate with the title of monsignor by Pope Pius XI, as announced by Bishop Urban J. Vehr upon his recent return from a trip to Rome. The priests so honored are Rev. Hugh L. McMenamin, rector of the Immaculate Conception cathedral; Rev. William F. O'Ryan, pastor of St. Leo's church, and Rev. Matthew Smith, editor of the Catholic Record. This honor is the more timely in the case of Father McMenamin as it was announced during the celebration of his 25th anniversary as rector of the cathedral.

* * *

Death of an Evangelist
Once a Criminal

Rev. Alexander Adair, once "baby-member" of the Jesse James gang, brought his strange life story to an honorable ending when he passed to the great beyond in a Denver hospital last week at the age of 83. From the time when he first ran away from his home at the age of 11 until 20 years ago Adair lived a life of adventure and crime. He was stage coach driver, pony express rider, mule skinner and cattle driver. For some years he was an active member of the Jesse James gang raiding through the middle west; was arrested and served a prison term; tried to reform but was enmeshed in the toils of the drug habit. The Volunteers of America picked him out of the gutter in Denver, introduced him to the power of Christ, helped him get free from drugs and for many years he has been a successful evangelist with the Volunteers.

* * *

And So Forth

Dr. Scott McBride of the Anti-saloon league is in Denver urging that the vote of Colorado on the 18th amendment repeal be postponed, with the hope of a dry result later. But most of the drys seem to feel that this battle is lost and it is time to plan the next campaign for a sober nation along constructive educational lines rather than to keep on fighting obstructively.

Denver relief workers are making a determined drive against those who have been fradulently drawing aid from relief funds. A number of flagrant swindles have been unearthed and the perpetrators are being prosecuted in the courts.

Colorado's old age pension went into effect July 28. Beer taxes will very appropriately help to finance it. Applicants must be 65 years of age, resident in the United States and the state 15 years and in the county five years. The pension is not to exceed one dollar a day. Already several hundred applications have been filed.

WILLIAM O. ROGERS.

Mrs. Roosevelt Says "Codes" Must Go Hand-in-Hand With Religion

Speaking at Chautauqua recently before the International federation of business and professional women, Mrs. Franklin D. Roosevelt said that any social code that is devised must go hand-in-hand with religion, which she defined as not a theory but "a way of life." "If we are to live successfully in this new world, we must make religion a vital, living thing."

To Our Subscribers

It requires two weeks to make a change of address. It is necessary that our wrappers be addressed a full week ahead, and time is required to handle accurately the large volume of requests for change that come to us at this season of the year. Unless your vacation period is somewhat extended, we advise that you leave a few stamps with your postmaster, or postman, and ask to have your Christian Century forwarded to you. You thus avoid the risk of missing a copy both at the beginning and at the end of your vacation.

We desire that our readers shall not miss a single issue, and while we will gladly make any change of address requested, we are sure the risk of irregularity is greatly reduced by the plan we suggest.

In requesting change of address, subscribers will help us by observing the following suggestions:

(1) Give present as well as new address.

(2) If convenient, tear off and enclose address on present wrapper.

Publishers,
THE CHRISTIAN CENTURY.

Honor Memory of Wilberforce

Observe Centenary of Act Freeing Slaves Of Dominions—Praise Lloyd George For Health Insurance Scheme

(British Table Talk)

LONDON, July 29.—No one who was born in Hull, as I was, can forget that William Wilberforce was one of its famous citizens. In a house which bears his name, in High street, he was born; in the old grammar school he was educated; and in the center of the city, the Wilberforce statue stands to remind the people of Hull that they have a part in the great liberator. It was fitting therefore that on Sunday last, and throughout this week, Hull should celebrate the centenary of the act by which in 1833 all slaves in the British dominions were set free. This marked the triumphant close of one stage in the fight against slavery. Wilberforce heard of it as he was dying and took comfort in the news. And so long as that act is remembered, Wilberforce also will be held in honor. It took a little while before the act became effective; it took a very long time before the trade in slaves from Africa was destroyed.

Hull does well to remember this son of hers. He was a Yorkshireman, loved by his people; not only a saintly, but a witty man who could sing a good song, and with all his evangelical fervor could keep his friendship with statesmen who had another religion or even had none. He loved his Shakespeare and his garden and good music, and though he was limited and often wrong in his judgments, he did the one thing committed to him with a passionate concentration, worthy of all praise and imitation.

Members of the Wilberforce clan were present in large numbers at the service in Holy Trinity, Trinity hall.

It is almost inevitable that the thoughts of our people should be directed to Wilberforce, but with him there should always be honored Fowell Buxton, who had been active leader in the movement for six years and remained a gifted and tireless leader in the hard tasks which remained to be done after 1833.

* * *

Death of Lord Burnham

Lord Burnham died last week. It is hard to explain the position which he held in English life. He had no official rank and never held any cabinet appointment. Yet in a thousand ways he played a part in our journalism and philanthropy, and in the ordering of our public services. No man was called upon to speak at so many assemblies and celebrations. He owed his position primarily to the Daily Telegraph. He was not only proprietor but also editor, and not editor in name only. He was not afraid of running risks; it was he who published during the war the letter in which Lord Lansdowne spoke in favor of an agreed peace. Lord Burnham did not agree with this policy but unpopular as the letter was then, he thought it should be read. Perhaps in the mind of the average man he will be remembered not because he served on the Simon commission in India, but because he gave his name to the "Burnham scale" under which the salaries of our teachers were fixed, and for the first time the value of their work to the state was admitted.

* * *

Lloyd George Praised in Health Insurance Celebration

It would not have been like our Lloyd George if he had not merrily recalled the opposition which he had to meet in 1912 when he first introduced—Mr. Winston Churchill helping him—the national health insurance scheme. He could afford to poke fun at the duchesses who said that they would never lick stamps for such a purpose. There was even a great demonstration in the Albert hall against this hateful innovation. Some doctors said that it meant ruin to them. Now the scheme would not be changed by anyone. It is financially sound even after these years of depression. The health of the country is far better than it was in 1912. The critics of Mr. Lloyd George will undoubtedly agree that in this act he did his country a good turn.

* * *

And So Forth

The status of our judges is being discussed. They, like others, have had their salaries reduced. The question is raised whether parliament can do this legally. Mr. Baldwin has others with him when he says that it is unfortunate that the question should be raised on the view whether or not judges in common with cabinet ministers, schoolmasters and almost all of us, should have a cut in their salaries.

Parliament, rather tired and bored, adjourned this week till November. The critic who called it the "rubber-stamp" parliament has good ground for his jibe, and a "rubber-stamp" parliament is likely to be bored sooner than others.

There is much dissatisfaction with the attitude of the dominions in their taking advantage of the letter of the Ottawa agreement. Farmers are complaining of the dumping of goods from the dominion upon our land.

The dying conference is said to have done something in the agreement upon silver made by eight countries. But, speaking generally, our publicists find it uncommonly hard to be cheerful; there is some credit now in being jolly.

"The strange case of Mr. Runciman" is still unexplained. It was evidently a very serious thing for him to tell the conference that this country had done once for all with schemes for public works. Certainly public opinion is not united in approving his policy which cannot be easily squared with the prime minister's promise at Washington.

There was last week an impressive demonstration of the Jews in London against the tyranny under which their people suffer in Germany.

Lord Melchett, who was baptized a Christian, has rejoined the Jewish religion. His father, though not a practicing Jew, had a Jewish burial; now his son has reverted to the faith of his ancestors.

Sir Thomas Inskip has attacked the ceremonies at the White City in commemoration of the Oxford movement.

EDWARD SHILLITO

Vermont Drys Plan Vote Battle

See Saloon's Return with Repeal—Board Of Indian Commissioners Passes—"Keewaydin Camps" for Girls

(Correspondence from New England)

WILLOUGHBY LAKE, VT., Aug. 7.—Undaunted by results in other states, the Vermont Anti-saloon league is organizing a committee in every county, which in turn is to organize every town, to "insure the presence of every dry voter at the polls on Sept. 5." "The repeal proposal does not forbid the return of the saloon. Vote against a system which will make drunkards of our boys!"

* * *

Passing of Board of Indian Commissioners

By executive order issued May 25, the Board of Indian Commissioners, established by act of congress in 1869, was dissolved on July 25. It consisted of "ten citizens distinguished for intelligence and philanthropy" who served without pay and were "commissioned to inspect Indian reservations and report their recommendations to the secretary of the interior." The chairman, Rev. Samuel A. Eliot, pastor of Arlington street church, Boston, who has been deeply devoted for years to the cause of the Indians, commented: "While serving on the board, I have seen nine secretaries of the interior and many commissioners come and go, with changes of policy and illogical reversals of judgment. Our board, continuing without regard to politics, has furnished a measure of stability. We have made three special recommenda-

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tions in our final report. An act defining 'an Indian' as a person of not less than one-fourth Indian blood. An act to codify all laws and treaties relating to Indians, with a view to removing the present complexity and confusion. And, thirdly, progressive decentralization of the authority now concentrated in Washington."

* * *

"Keewaydin Camps" For Girls

The scene is a sloping field, looking down upon a lake which lies between two precipitous mountains towering fifteen hundred feet above it. A crescent moon hangs in the sunset sky opposite. Twelve circles of eager girls, ranging in age from 6 to 18 years, with their "counselors," are cooking their own meals in the open. All day they have been occupied in happy activities, adapted to their ages—canoeing, swimming, archery, horseback-riding, "arts and crafts," or building a log cabin. After supper, they will gather to sing the camp songs which they so love, based on Indian airs. Thus they celebrate the "birthday" of one of nine "Keewaydin" camps, including four in Vermont, but extending to Canada and Montana. Their general name will have meaning to a reader of "Hiawatha." This one expresses its ideal for body and mind in the title "Songadeewin," "Strong-heart." No picture of New England would be complete without recognition of these summer gatherings of young people, under wise, sympathetic and enthusiastic leaders, for life close to nature. Varying in cost, so that some are within the means of all classes, often under direct religious auspices, bringing rural churches into contact with the freshness of youth ever seeking "life more abundantly," they are molding not merely the next generation but the churches of the future.

* * *

Accidents Through Increasing Laxity

The very "safety zone posts" in Cambridge, Mass., bear witness to the results of increasing laxity. The trolley rails still guide the befogged senses of drinkers, only now they drive cars capable of covering 90 feet a second. The other day another post toppled from its heavy cement base, the 310th victim of reckless drivers. It has cost taxpayers $30,000 to replace them; and 53 pedestrians have been injured at trolley platforms in 13 months.

* * *

A Deserved Honor

On July 27, Connecticut State college presented to Mr. and Mrs. A. H. Benton of Andover, Conn., an award for their contribution to "the dignity, importance and permanence of farming" by building up a successful poultry, dairy and fruit business —jointly, because "they have worked so closely together that it seems impossible to separate their contributions." Neither agriculture nor matrimony are lost arts!

E. Tallmadge Root.

Publisher of "Zion's Herald" Dies

George E. Whitaker, publisher of "Zion's Herald," Methodist weekly published in Boston, since 1898, died July 29. He was 70 years of age.

Gandhi Says God Commanded Fast

Testifies to Hearing Voice "Clearly Calling"—Self-Purification and the Goal—Swedish Law and Muslims

(Correspondence from India)

Nagpur, July 15.—In the weekly Harijan of last week Mr. Gandhi wrote his first article after the fast under the title "All About the Fast." This contains a very interesting statement explaining how the voice of God came to him clearly calling him to undertake the fast. He writes: "For me the voice of God, of conscience, of truth, or the inner voice or the 'still small voice,' mean one and the same thing. I saw no form. I have never tried, for I have always believed God to be without form. But what I did hear was like a voice from afar and yet quite near. It was as unmistakable as some human voice definitely speaking to me, and irresistible. I was not dreaming at the time I heard the voice. The hearing of the voice was preceded by a terrific struggle within me. Suddenly the voice came upon me. I listened, made certain that it was the voice, and the struggle ceased. I was calm. The determination was made accordingly, the date and the hour of the fast were fixed. Joy came over me. Could I give any further evidence that it was truly the voice that I heard and that it was not the echo of my own heated imagination? I have no further evidence to convince the skeptic. He is free to say that it was all self-delusion or hallucination. It may well have been so. I can offer no proof to the contrary. But I can say this—that not the unanimous verdict of the whole world against me could shake me from the belief that what I heard was the true voice of God."

* * *

The Effect Of Fasting

In the same article Mr. Gandhi discusses the effect of his fasting on the removal of untouchability. After making clear that the goal of the movement for the removal of untouchability is "to touch the hearts of the millions of Hindus who honestly believe in the present-day untouchability as a God-made institution," he states that it is a task infinitely higher than mere social and economic reform. "It means nothing short of a complete revolution in the Hindu thought . . . Such a change can only be brought about by an appeal to the highest in man. And I am more than ever convinced that that appeal can be made effective only by self-purification—that is, by fasting conceived as the deepest prayer coming from a lacerated heart." Then he states it as his conviction that the invisible effect of such fasting is far greater and far more extensive than the visible effect, and proceeds to indicate that there may be many more such fasts in the future. "My fast is but the beginning of a chain of true voluntary fasts by men and women who have qualified themselves by previous preparation for them and who believe in prayer as the most effective method of reaching the heart of things. How that chain can be established I do not know as yet. But I am striving after it. If it can be established I know that it will touch, as nothing else will, the hearts of Hindus, both the opponents of reform and the Harijans. For the Harijans have also to play their part in the movement no less than the reformers and the opponents. And I am glad to be able to inform the reader that the Harijans have not been untouched by the fast."

* * *

Swedish Law And Muslims

The Islamic Review of Lahore gives particulars of a Swede who embraced Islam having been denied legal recognition in Sweden. According to the Review, the law in Sweden allows one to change his connection from one Christian denomination to another, but he may not become a Muslim or Buddhist or Hindu. A Swede who lived several years in Northern Africa embraced Islam. He returned to Sweden recently with a view to settle down there. He applied that his secession from the Christian church be recognized. But in accordance with existing law his application was refused. It is stated that no objection has been raised against his becoming a Muslim privately, but the authorities wanted that formally he should remain a Christian. The town authorities in Stockholm have been petitioned by this convert to Islam to have Islam recognized. Indian newspapers have been quoting this incident and drawing their own conclusions about the practice of religious liberty in European countries.

* * *

How Christianity Changes Harijans

In a recent issue of the weekly Harijan there was an article by the Hindu editor of that paper in which the changes that the Christian religion bring about among the so-called untouchables were referred to as follows: "We have seen many villages, especially in the south, in which the Hindu Harijan population is living side by side with Harijans who were originally Hindus but have in recent times become converts to Christianity. A little observation in all such cases reveals that the Christian Harijans begin to adopt in a very short time comparatively cleaner ways and learn the need and value of a more hygienic life than they have been used to. . . . A moment's thought is enough to show that it is because, the moment the Harijan embraces Christianity, he is able to come into contact with persons and conditions other than of his own class. . . . A new interest in life is created for him, and the example of others is before him to lead him higher and higher in evolving healthier social and religious practices." This observation of a Hindu social worker engaged in work among the untouchables hides more than it reveals as to how Christianity transforms the despised and downtrodden of this country.

P. O. Philip.

Dr. Holmes Writes A Play

"The Purple Testament," a play written by Dr. John Haynes Holmes and Reginald Lawrence, has been accepted by the Theater guild, New York, for production in the autumn.

Milwaukee Host to Many Conventions

American Rabbis Condemn Race Hatred —Women Preachers, Endeavorers, W.C.T.U. Meet—Legislation

(Correspondence from Wisconsin)

MILWAUKEE, Aug. 3.—This city has been host to seven national conventions of religious groups during the summer. It is certain that religion has been strengthened in this area by the several conferences which registered well conceived messages of representative men and women of America. Some of these meetings have been commented on in The Christian Century, but brief additional notes will not be amiss.

Public interest in the Central Conference of American Rabbis (liberal group) centered about its report on social justice, which condemned the Scottsboro trial as an example of social and racial injustice and the rule of Hitler as a threat to world peace, protested governmental interference with religion as in Mexico and Spain, and advocated recognition of soviet Russia by our government. The resolution for recognition of Russia was adopted by a narrow margin after spirited debate.

* * *

Woman Preachers Criticize Modern Preaching

How many readers know that there is an Association of Women Preachers? Milwaukee awoke to the fact when its national convention was held here early in July. The tone of this women's meeting was modest, earnest and positive. Their representative utterance was for reform in preaching: "Much that passes for preaching in our churches is not preaching." . . . "The very basis of real progress in religion is the preaching of the gospel of Jesus Christ." . . . "The preaching of Christ for personal redemption and social betterment is the most constructive gospel that can be given to mankind."

* * *

No Discouragement For W. C. T. U.

Christian principles for action were set in bold relief at the W. C. T. U.'s national convention here, with 2,000 delegates from all states. "We need a new party," said the president, Mrs. Ella A. Boole, in her annual address, "a party of moral ideals, a party that stands for the policy of prohibition and its administration by its friends." . . . "The brewers' . . . stranglehold on American politics is restored." She predicted a revival of drinking through the technique of expert advertising, after the method of the tobacco interests in making cigarettes popular. Mrs. Ida B. Wise Smith, newly elected president, sounded the keynote of no compromise with evil, and promised aggressive leadership—of the Carrie Nation type if necessary.

* * *

Endeavorers' Convention Was "Christian"

One of the most important meetings held anywhere is the biennial convention of Christian Endeavor, "the largest and most democratic youth movement in the world." This gathering held in Milwaukee was inspiring and educational. Two conference periods were held each forenoon, the first in 12 sections discussing major religious and social questions, the second in 30 groups dealing with the training of youth. The penetrating impression of the convention as a whole is that it was Christian. Not modernistic or fundamentalist, not liberal or conservative, not fanatical or laissez faire, but simply, aggressively, intelligently Christian.

* * *

Catholics and Lutherans Meet

The international convention of the Catholic Order of Foresters, and the Wisconsin Synod of the Lutheran church, with commissioners from 20 states, have just closed their annual meetings here.

* * *

Some Important Legislation

Wisconsin now has a law limiting the sale of contraceptives to married people and only by licensed physicians and pharmacists. It prohibits birth control information to unmarried persons, also the advertising or displaying of contraceptive articles. The bill was before the assembly four months, and was the subject of heated debates and exciting hearings. It was materially amended before becoming a law.

Another legislative action of widespread interest was the appointment of a committee to investigate communism in the university. For more than a year conditions in the university with reference to American traditions have been the subject of inquiry and political debate. Spokesmen for the university have pled educational freedom in answer to criticism, but reply has been made that it is not a question of educational freedom, which is guaranteed to the school, but rather, Is there a propaganda of communism and atheism on the university campus? The revelations so far do not justify a "red scare," and it is probable that the upshot of the controversy will be a degree of self-correction within the university that will reassure the citizenship of Wisconsin.

* * *

New Organization Fights "Puritanism"

A new "personal liberty" organization, with national ambitions, seems about to originate in Milwaukee. Its purpose is to combat "the wave of puritanism" and to try to prevent any and all laws that would interfere with the sale or manufacture of liquors. On the membership badges are the words, "Have Personal Liberty."

* * *

Anti-Saloon League Says, "No Compromise"

There has just been held the annual meeting of the Wisconsin Anti-saloon league, reaffirming its slogan, "No surrender, no compromise, no retreat," and declaring that the mask is off the wets in their contention that they oppose the saloon, for they are claiming credit for the revenue of the old saloon license system. Dr. F. Scott McBride, national superintendent, gave a stirring address. Headquarters of the league have been moved from Milwaukee to Madison, and Dr. Edwin C. Dixon of the latter city is the new president, succeeding Samuel A. Fulton of Milwaukee, who declined reelection.

ROBERT W. THOMPSON.

Canadians Study Current Problems

Institute Near Winnipeg Presents Many Scholars—United Church Conference Criticized—Oxford Centenary

(Correspondence from Canada)

WINNIPEG, Aug. 3.—The effort of religious bodies to promote serious study of impending social change has had far-reaching effects. Last year an institute was organized for two weeks of study on a Lakeide north of Toronto. This year a duplicate gathering was carried through near Winnipeg to which persons of all shades of political opinion rallied. The original group definitely has accepted the name, "The Canadian Institute of Economics and Politics," and brought together this year a very strong aggregation of teachers, nearly all of them Oxford men and Rhodes scholars. Prof. Frank Underhill led in the historical study of Canadian political development in relation to the party system, the place to be found in the British empire, the attitude to be maintained towards the United States and her place in the League of Nations; Prof. Eugene Forsey of McGill university and Prof. J. F. Parkinson of Toronto led in economics, while a few men eminent in public and business life presented the view of the practical man. Prof. H. L. Stewart of Dalhousie bore the chief burden of philosophical appraisal. The best tribute paid to this effort is found in the fact that both the old line political parties have announced similar schools with several of the same leaders, but in each case the object is party propaganda.

* * *

Political Criticism of the Church

Reverberations are still heard of the violent outbreak of political criticism of the United church conferences for adopting statements which in some particulars happened to coincide with the proposals of the new political party known as the Cooperative Commonwealth federation. So far as the writer knows, none of this criticism has come from leaders of finance or industry as such, but only from political sources. Nor is this surprising in view of the fact that the United church conferences did not go beyond the declarations made annually for

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several years past, nor beyond those of the worldwide conference of Anglican bishops at Lambeth. But the new feature in the situation is that just now the new party is very actively at work promoting political action toward the same ends. Most observers expect the new party to hold the balance of power after the next election, and some expect it to be the strongest single group in parliament. Consequently the political press has been vociferous in fearing that the United church declarations will greatly strengthen that movement. The reply of the church is that it declines to identify its program with any political agency, but on the other hand cannot refrain from its abiding testimony merely because some political party has pledged itself to seek the same or similar objectives. It is significant—and a hopeful sign for future economic betterment—that encouragement has come to the church offices from men outstanding in business and finance.

* * *

Oxford Movement Centenary

The centenary of the genuine Oxford movement is now being celebrated in the Protestant Episcopal churches, not bearing that name in Canada but known as the Church of England in Canada. The name borne in the United States would prove embarrassing to those who rejoice in that Catholic revival which grew out of the Oxford movement dated from the famous sermon of John Keble in St. Mary's, Oxford, in July 1833. Some controversial Protestant evangelicals have uttered dissent; but the historically minded Christian cannot forbear to be thankful for the very genuine deep and lasting religious quickening which through that movement came to those who had not been moved by the evangelical revival of the 18th century. The celebration however has been carried through without any serious discord or sharp controversy in Canada.

* * *

And So Forth

Dr. George Pidgon is spending the summer in Vancouver occupying the pulpit of the new church resulting from the amalgamation of Wesley and St. Andrews in that city. One of the bright younger ministers of Ottawa, Rev. Fred Williams, is ministering in Winnipeg, and Dr. Lynn Harold Hough occupies Dr. Pidgeon's pulpit in Toronto. Dr. Ernest Rattenbury, famous in British Methodism, supplies the Timothy Eaton Memorial church, in Toronto, and inaugurated his work with what was regarded as a direct discouragement of the attitude adopted and voiced by the conferences of the United church. He subsequently explained that he looked for the fullest participation of ministers in political action but only deprecated corporate expressions of judgment.

Regina in Saskatchewan has adopted a new method of providing for pastors' vacations without the cost of importing a supply. Two churches, one on the east and one on the west side, arranged for one minister to preach to them both, but as they are too far apart for a joint congregation one gathers at ten and the other at 11 o'clock on Sunday morning. The plan seems to be quite satisfactory.

ERNEST THOMAS.

Pastors Continue Mutual Aid Plan

Secretary Dern Lauds Preparedness—Churches Hit by Sales Tax—Legion Head on Peace Resolution

(Correspondence from San Francisco)

SAN FRANCISCO, Aug. 5.—Methodist pastors of this city have agreed to assess themselves to the extent of from 2½ per cent of their salaries down to ½ of one per cent, according to an approved scale to continue the "fellowship and mutual aid" plan adopted last year, with each congregation matching the pastor's contribution. "This sharing has created a democratic feeling among the ministers and a closer fellowship, as a by-product of the depression," according to Dr. E. A. Lowther. San Francisco presbytery calls upon its pastors to donate monthly one per cent of salary to a relief fund.

* * *

War Department Propaganda

Secretary of War George H. Dern of the Roosevelt cabinet addressed the Commonwealth club July 28 in connection with the convention of the governors. "Going on the reasonable assumption that better preparedness might have prevented past wars, much of our present outlay is due to mistakes in the past," he declared, and even had the courage to ask, "Is it not possible that had America been prepared in 1916, the central powers would not have exhibited the disregard for our military status that led us into war?" He claimed that "the development of the west was made possible by the army. Lewis and Clark were army men."

* * *

Sales Tax Hits Churches

Church suppers will probably come under the 2½ per cent sales tax, for meals are not exempt under the new California tax system introduced Aug. 1. Resentment has been aroused over the measure which increases the cost of the poor man's foodstuffs. The Hearst press has long urged it. The moving picture interests were too well organized to allow a tax on theater tickets. Reactionaries are hoping that Gov. Rolph may veto the income tax measure, calling for one-third the federal rate. The question of the exemption of churches from local taxation is still debated in some quarters. By court ruling the First Baptist church of San Jose has to pay on a radio investment of over $20,000, as the station is used commercially. Westminster House, the center of Presbyterian student activities in Berkeley, must pay over $100 monthly in local taxes.

* * *

Anti-War Resolution Draws Legion Fire

"Un-American, unpatriotic and abhorrent," said the commander of the California department of the American Legion concerning the resolution of the California conference adopted in Stockton regarding war and obligatory military training. Such a resolution as this was not innocuous enough to suit him: "We do not say war is evil and we deplore it. The Christian church has thus spoken too long—and acted contrariwise. We say, war is un-Christian, and we will have nothing to do with it." The Southern conference asked for the unconditional release of Mooney and Billings.

* * *

Presbyterian Synod Speakers

Prof. Yamamoto of the Imperial university of Japan left the telescopes on Lick observatory to address the Presbyterian synod meeting in nearby San Jose. Miss Tien Fu Wu spoke effectively on her recent visit to China. Dr. A. R. Kepler of Shanghai, secretary of the Church of Christ, an ardent admirer of Kagawa, made a memorable address before sailing. Commenting on the Chinese view of theological divergences and denominational differences, he told of a remark of a non-Christian business man who claimed "Methodists are not allowed to smoke or drink. Presbyterians can't drink but Episcopalians can do both."

* * *

Pastoral Changes

Westminster Presbyterian church of Sacramento, adjacent to the Capitol, has called Rev. Clarence A. Kerchner of Cadillac Boulevard church, Detroit, as its pastor. Dean James J. Raun of Western theological seminary, Fremont, Nebr., has accepted the call of St. Mark's Lutheran church, San Francisco. For five years he served as a missionary in India.

Dr. James A. West, pastor of the First Baptist church of San Francisco, is resigning after 19 years' pastorate.

* * *

Vacation Items

The depression has resulted in more union services this summer than ever before, as but few city congregations have budgeted any amount for vacation supplies. With the opening of public schools in the Bay district the middle of August, followed by the opening of the University of California, church activities get under way earlier here, not waiting for Labor Sunday to come and go as in the east.

One of the interesting developments of recent years is the vacation camps maintained by the department of recreation of most municipalities. Secluded in the choicest spots of the Sierras, citizens are lodged and fed for about a dollar a day, all taking turns waiting on the table. It remains for local church federations to provide weekly church services in such city undertakings.

* * *

And So Forth

Dr. R. C. Cabot of Harvard, author of "What Men Live By," and his wife were summer session lecturers at the university. They occupied several local pulpits.

Presbyterians, Methodists and Congregationalists sponsor the Hip Wo school which instructs 260 children of San Francisco's Chinatown in the language of their forbears.

Prof. Doremus A. Hayes of Evanston with a new honorary degree from the College of the Pacific has been looking over the parish which he served 45 years ago in San Leandro, "the poorest appointment in the conference," where the annual missionary grant of $500 had been cut to $100 out of which he was supposed to pay house rent of $108.

California, happy hunting ground of new

and old religions, offers a laboratory to and one wishing to study cults. San Jose is to have a $25,000 Rosicrucian temple.

STANLEY A. HUNTER.

Will Present Drama of World Brotherhood

Under the sponsorship of the Chicago church federation, there will be presented at A Century of Progress in Chicago, on the evenings of Sept. 12-16, a great allegorical drama of world brotherhood entitled "The Singing Globe." All Protestant churches of the city and a number of peace organizations are cooperating. It will be staged in the Floating theater before a nightly audience of about 5,000 people. Mrs. A. Starr Best of Chicago is directing the pageant.

Will Meet to Consider New Political Party

The League for independent political action, of which Prof. John Dewey is chairman, has sent out a call for a national conference of key representatives of farm groups, labor, professional and unemployed organizations and progressive political movements, to be held in Chicago Sept. 2, 3. The conference will consider whether a new party is needed "to protect the workers and farmers under the new industrial codes, and to promote more directly the coming of a controlled social order which will insure jobs, homes and security." Also leading in this movement are Paul H. Douglas, F. H. LaGuardia, Congressman Lundeen, O. G. Villard and many others.

Succeeds Miss Wald as Head of Settlement

Miss Helen Hall, for several years in charge of service men's clubs in Manila and China under the war department, succeeds the late Miss Lillian Wald as head of the Henry Street settlement, New York city.

Death of John G. Wilson, Methodist Leader

Rev. John G. Wilson, pastor of Wharton Memorial Methodist church, Philadelphia, and formerly for 16 years a district superintendent, died in Philadelphia Aug. 2, of heart disease. He was 68 years of age.

Methodists Cease Activities In France

Activities of the Methodist church in France ceased Aug. 1. Five churches, three schools and the Memorial foundation in the Paris student quarter have been closed for reasons of economy. Only the Memorial at Chateau Thierry, a community center with social service activities, survives the drastic decision of the Methodist foreign mission board.

Tower Hill Convocation, Sept. 5-8

The Congregational convocation of ministers at Tower Hill camp, Sawyer, Mich., will be held Sept. 5-8. The general theme for discussion will be "The Church in Theory and Action." Among the speakers will be William Pauck, A. E. Holt and S. C. Kincheloe of Chicago seminary; F. Ernest Johnson of the Federal council; Ernest Graham Guthrie of the Chicago Congregational union; Albert Buckner Coe and Douglas Horton. Rev. Robert J. Locke of Chicago is the general chairman. Programs with full details may be obtained by addressing Dr. Ernest G. Guthrie at 19 S. LaSalle street, Chicago.

Dr. Brightman Is Honored

Dr. Edgar Sheffield Brightman, Bowne professor of philosophy in Boston university, has been elected president of the eastern division of the American theological society.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Another Language

(Helen Hayes, Robert Montgomery) (MGM) From stage-play of family life in which a new, sensitive bride suffers from relatives, especially a neurotic mother-in-law. Young husband's blindness and stupidity provokes emotional free-for-all and compromising situation for heroine. Well acted but depressing.

For A: Good. For Y: Perhaps. For C: No.

A Nous La Liberte

(Directed by Rene Clair) (Fine French cast) Whimsical, subtle satire, picturing adventures of two escaped convicts who take places in modern industry but find freedom still elusive. Brilliant direction, beautiful photography, deft acting. Fine pantomime carries story fully. Crisp French dialogue.

For A: Exceptional. For Y: Amusing. For C: More or less amusing.

Emergency Call

(Bill Boyd, Wynne Gibson) (RKO) Fast-moving melodrama of hospital life. Great metropolitan hospital, ruled by racketeers, gets new, honest doctor who finally straightens out the mess, after thrilling adventures and after losing to the killers his best pal. Well done for such a theme.

For A: Good of kind. For Y: Probably good. For C: Too exciting.

Headline Shooters

(William Gargan, Frances Dee) (Radio) Hero is hard-boiled newsreel camera-man, with harrowing adventures as he covers earthquake, fire and flood. A romance with a "sob-sister," already engaged, complicates his situation. Exciting drama with much drinking and breezy dialogue supposedly typical of newspaper life.

For A: Good of kind. For Y: Exciting. For C: No.

It's Great to Be Alive

(Gloria Stuart, Raoul Roulien) (Fox) Sophisticated musical comedy with slender, slow-moving plot and lack of memorable melodies. Pestilence kills off entire male population save one man who becomes prized possession of feminine world. Mediocre song and dance numbers fill in time.

For A: Mediocre. For Y: Mediocre. For C: No interest.

Lucky Dog

(Chic Sale, "Buster") (Univ.) Novel and interesting picture of dog life and the devoted friendship between dog and man which survives all vicissitudes. Beautifully photographed, human, convincing, but its intense pathos is too strong for child enjoyment, unfortunately.

For A: Good of kind. For Y: Good. For C: Very sad.

The Song of Songs

(Marlene Dietrich, Brian Aherne) (Para.) Sudermann's tale of peasant girl who loves a sculptor too well. Deserted, she marries unhappily, falls to status of cabaret wanton, and is finally saved by repentant sculptor-hero. Beautiful settings, but too much uninspired acting, dragging action, and loose ends.

For A: Depends on taste. For Y: Impossible. For C: No.

Best Recent Films for the Family:

Zoo in Budapest	The Stranger's Return
Adorable	Samarang
The Rebel	A Study in Scarlet

Films of Special Interest to Adults:

Eagle and the Hawk	Jennie Gerhart
The Silver Cord	Double Harness
When Ladies Meet	Storm at Daybreak

BOOKS RECEIVED

Three Days of Gellert's Life, by Philip F. W. Oertel. Christopher.

The Universe of Light, by Sir William Bragg. Macmillan, $3.50.

Chicago and the Baptists, by Perry J. Stackhouse. University of Chicago Press, $3.00.

Must We All Bcome Atheists? by Ezra Albert Cook. Latimer Press, Grand Rapids, Mich., $1.50.

The Development of Modern Catholicism, by Wilfred L. Knox and A. R. Vidler. Morehouse, $2.75.

Early Episcopal Sunday Schools, by Clifton H. Brewer.

Invitation to Philosophy, by Durant Drake. Houghton Mifflin Co., $3.25.

The Ordeal of Western Religion, by Paul Hutchinson. Houghton Mifflin Co., $1.50.

A Mountain Township, by Walter Hard. Harcourt, $2.00.

Mellon's Millions, the Life and Times of Andrew W. Mellon, by Harvey O'Connor. John Day, $3.00.

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Third printing, August, 1930,
Fourth printing, October, 1930,
Fifth printing, January, 1931,
Sixth printing, March, 1931,
Seventh printing, May, 1931,
Eighth printing, July, 1831,
Ninth printing, September, 1931,
Tenth printing, October, 1931,
Eleventh printing, November, 1931,
Twelfth printing, December, 1931,
Thirteenth printing, February, 1932,
Fourteenth printing, March, 1932,
Fifteenth printing, April, 1932,
Sixteenth printing, May, 1932,
Seventeenth printing, September, 1932,
Eighteenth printing, October, 1932,
Nineteenth printing, November, 1932,
Twentieth printing, December, 1932,
Twenty-first printing, January, 1933,
Twenty-second printing, February, 1933,
Twenty-third printing, February, 1933,
Twenty-fourth printing, February, 1933,
Twenty-fifth printing, March, 1933,
Twenty-sixth printing, April, 1933,
Twenty-seventh printing, June, 1933,
Twenty-eighth printing, June, 1933,
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